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ROMAN-URDÚ JOURNAL.

No. 1 *June* *1878.*

The objects of this Journal, and of the Society with which it is connected, are explained by the series of Resolutions, passed at the Meeting organising the Society, and by the Statement of Reasons, both of which we publish in this number of the Journal.

We ask all who are interested in the movement to give us their support. Those who may wish to join the Society are requested to send their names with a subscription of Rs. 5 to R. Dick, Esq., Secretary, Lahore. Members will receive a copy of the Journal.

We also call attention to No. 6 of the Resolutions passed at the Meeting on the 25th ultimo, and I invite subscriptions to the "Transliteration Fund."

All remittances should be made by registered letter.

Proceedings of a Meeting held on the 25th May 1878 to organise a Society for the advocacy of the Roman Alphabet in representing Oriental Languages.

Mr. Elsmie, Judge of the Chief Court, occupied the Chair.

Letters were read from a number of gentlemen who sympathise with the movement, and promise their countenance and support.

Mr Tolbort, Deputy Commissioner of Gujranwala, then read a paper explaining the reasons which render it desirable to advocate the use of the Roman alphabet.

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Mr. Dick, of the Government College Lahore, next gave a brief sketch of the progress of the movement from its commencement in 1834 down to the present time.

The following resolutions were then passed :—

1. That a permanent Association be organised at Lahore, with the object of advocating the use of the Roman alphabet for the Oriental languages. This association to be designated the Roman-Urdù Society. Its operations will extend to Persian, Sanskrit and Hindí as well as to Urdù.

2. That the meetings of this Society be held regularly on the last Saturday of every month. That the place and hour of each meeting be duly notified to Members through the *Civil and Military Gazette.*

3. That a statement be circulated in the name of the Society, explaining its objects, and inviting the co-operation of all who are interested in the education, the literature, and the welfare of the people of India. That this statement be sent to the leading newspapers of the Punjab and of the North-West Provinces, and that copies be distributed to individual Europeans and Natives who are likely to give the movement their support. Major Holroyd, Mr. Dick, and Mr. Tolbort, are authorized to draw up this statement in the name of the Society, taking as their basis the paper which has been read at the present meeting.

4. That an application to be admitted to this society and the payment of an annual subscription of Rs. 5 be sufficient to constitute membership of the Society. These terms may be changed by the Society at its next or any subsequent General Annual Meeting.

5. That the meeting on the last Saturday in March shall be considered the General Annual Meeting, at which the Officers of the Society will in future be elected for the following financial year. The Officers elected at the present

Meeting will hold office till the 31st of March next, and the subscriptions which Members now pay will constitute them Members till that date, when fresh subscriptions will fall due.

6. That an appeal be made to those interested in the movement, and who are able to afford it, to aid the Society by donations and subscriptions over and above the annual subscription of membership (which is purposely kept low in order that the Society may be as comprehensive as possible). Donations and subscriptions received under this Resolution will be termed "Donations and subscriptions to the Transliteration Fund," as the extent to which the society will publish translations and transliterations in Roman-Urdú will depend chiefly on this source of income.

7. That a monthly journal be published by the society under the title "Roman-Urdú Journal." In this will be published (1) lists of Members and Subscribers, (2) the Proceedings of the Society at its monthly meetings, (3) papers regarding the Romanising system and its application, both reprints of previous publications and original contributions, (4) such miscellaneous matter of literary or educational interest as the Editors may consider suitable for the Journal. The Journal will at first be published in English, but eventually a portion, or possibly the whole, will be printed in Roman-Urdú. All vernacular contributions by Native writers will be so printed.

8. That letters be sent to Sir Chas. Trevelyan, Professor Monier Williams, Mr. Fred. Drew, and other friends of the movement in England, informing them of the organization of this society, and soliciting their co-operation in England itself.

9. That this Society regards the formation of a Romanised literature as one of its most important functions, though one necessarily dependent on the pecuniary support

which it receives. The Society having at its command a transliterated copy of the "Rasúm-i-Hind," and having also received a guarantee of funds sufficient to pay for its publication, resolves that arrangements be at once made for such publication, which will be superintended by Mr. Dick.

10. That Mr. Dick and Mr. Tolbert be elected Joint Secretaries to the Society for the remainder of the current year (that is to say, until the end of March 1879), and that the election of a President be for the present postponed.

STATEMEMT OF REASONS.

The Members of the Roman-Urdú Society, which has recently been organized at Lahore, wish to call the attention of the public to the reasons which lead them to advocate the substitution of the Roman Alphabet for those at present used in the Oriental languages.

A. They are of opinion that the education of a people, and with it the whole civilization of a country, are dependent *to a very great extent* on the mechanical means by which ideas are perpetuated, and transmitted from man to man. The marvellous change which the invention of the printing-press produced in the civilization of Western Europe is, they think, evidence of the truth of this opinion. They cannot admit that a defective system of writing or printing is merely matter of trivial inconvenience. It appears to them a fatal obstacle to progress in civilization.

B. They are, secondly, of opinion that the *multiplicity* of the characters used in Asiatic countries is of itself a very serious obstacle to education and progress, an obstacle independent of, and additional to, any defects in the individual characters themselves. They see no remedy for this evil but

the adoption of the Roman alphabet. *That* is the alphabet of civilized Europe in which all the results of modern discovery and science are preserved. No serious Reformer can suggest the substitution of any of the Oriental characters for the Roman in the languages of Europe, so that the only means of bridging over the gulf between European and Asiatic civilizations is to extend the use of the Roman character to the East. Moreover, even within the limits of India itself, there is no one Oriental character sufficiently superior to all others to oust them from the position which they have hitherto held as rivals.

C. Apart from the *multiplicity* of oriental characters, they are all vitiated by *numerous practical defects*, which render them unfit for purposes of record and reference, and as a medium for imparting an advanced education. It is impossible within the limits of this paper to review the defects of *each* system of writing in detail. A few of the more prominent defects may, however, be indicated, and the subject will be again discussed in subsequent issue of the Journal.

It is admitted that the Devanágarí is the best character of purely Indian origin, and that it is superior in clearness and legibility to the Persian, but its clumsiness and tediousness render it far inferior for practical purposes to the Roman, and even to the Persian itself. It has been supplanted and is still being supplanted by other characters, so that probably the percentage of the population in Northern India who are well acquainted with the *pure* Nágarí is smaller than the percentage who are acquainted with the Roman.

Turning then from the Nágarí to the Persian character, which is that of vernacular official records, and which alone can be regarded as generally diffused throughout the Hindústaní speaking provinces of the Empire, we find that it is

vitiated by the following serious defects :—

1. Its letters are not clear, distinct and prominent like those of the printed Roman. Some of the letters are small and obscure, others long and sprawling. Some of them are joined together, others are written separately, and this without regard to the beginning or ending of words, so that it is always difficult in manuscripts and lithographs, and not always easy in print to tell where one word ends and another begins.

2. The short vowels are omitted, and can only be supplied by guessing, a process which causes uncertainty in the pronunciation even of familiar words, and renders it impossible to express proper names or the terms of science with any approach to accuracy.

3. Capital letters are not used, so that a Persian work is one monotonous level with no landmarks by the aid of which the wearied reader can find his place.

4. In like manner none of the minor devices of Roman printing are in use—no stops, no paragraphs, no notes of interrogation and exclamation, no italics, no variations of type, no inverted commas or brackets. It is true that substitutes for some of these have been invented, but a glance at any ordinary lithographed Persian book will convince an unbiassed enquirer that the use made of such devices is extremely limited. With the art of writing, as with most other arts, it is easier to teach a correct system "*de novo*" than to cure inveterate bad habits in a system already formed.

5. The classical and popular Persian character—the Taliq—is not suited for type-printing. So long as we use that character we are restricted to manuscripts and lithographs which swarm with clerical errors and ambiguities. On the other hand, the Naskh or Arabic character, which

we have substituted for the Taliq in Persian books printed under European supervision, is one which is neither popular nor familiar.

If then we admit that type-printing is an essential element of national education and progress, we must, to introduce it, overrule popular prejudice to some extent; and being compelled to encounter this difficulty in either case, it is better to encounter it in the cause of the Roman alphabet than in that of the far inferior Naskh.

The above paragraphs detail some of the reasons which induce the members of the Roman-Urdú Society to seek the substitution of the Roman for the Oriental alphabets. The subject is one of great importance, and of many different aspects. These cannot all be considered in the present number of the Journal, but the Society wishes to indicate some subdivisions of the subject which will be discussed in future issues:—

1. A history of the Romanizing movement in British India, from its commencement to the present day.

2. A history of the same movement in China, Japan and other countries beyond the limits of British India.

3. A review of the system of transliteration, with suggestions in detail.

4. A fuller exposition of the defects and difficulties of all the Oriental characters when used for Maps, Dictionaries and Encyclopœdias, for Mathematical works, and for books of Physical Science.

5. A fuller exposition of the defects and difficulties of the Nágarí character.

6. A fuller exposition of the evils which attend the use of the Oriental characters in our Courts of Law, and for purposes of official record.

7. The effect of "Romanizing" on the study of the Oriental languages, and of the Oriental classics, and on the formation of a vigorous modern literature in the vernacular.

8. The comparative merits of "Roman-Urdú" and of "English" as the medium of national and wide-spread education in Northern India.

9. Answers to objections to the "Romanizing" proposal.

In addition to the above subdivisions of the subject, there is one of yet greater importance—a consideration of the practical measures by which the substitution of the Roman for the Oriental alphabets may be gradually effected. This too, as far as details are concerned, must be postponed to subsequent issues of the Journal, but the following is submitted as an outline of some of the *measures which the Society is prepared* to advocate.

The final object of the Society's exertions will be the substitution of Roman-Urdú in the Courts of Law, and in all Government Records, where Persian-Urdú is at present in vogue. When this object is once *permanently secured*, the Society will regard its victory as complete and its work as consummated. There is no wish to extirpate the native characters from private use, and it is evident that any attempt to do so would be as unsuccessful as it would be unwise.

The Society is aware that years must elapse, and perhaps a generation pass away, before it can hope to secure this complete substitution of Roman for Persian-Urdú in legal and official proceedings, but it proposes various measures which will, it believes, gradually lead to the attainment of its final object.

Among these are the following :—

1. To hold monthly meetings, and to publish a monthly Journal in advocacy of the cause.

2. To advocate the gradual and prudent, but energetic and constantly advancing, use of the Roman character in all vernacular schools under Government supervision.

3. To advocate changes in the system of language examinations, both in India and in England, which may cause less stress to be laid on the Oriental character, and more on the knowledge of the Oriental languages through the medium of the Roman character.

4. To publish, on as large a scale as funds may permit, translations and transliterations of standard and classical works, that is to say, to transliterate existing standard works in Persian, Sanskrit, Hindí and Urdú into the Roman character, and to supplement the literature thus obtained by translations in Roman-Urdú from the European languages.

5. To advocate the partial and gradual (and in some cases optional) use of Roman-Urdú in our Courts of Law, wherever the practical difficulties attending a change of character are not so serious as they are in the case of permanent records, *e. g.*, for petitions, plaints, exhibits, proclamations, forms, judgments and reports.

In conclusion, the Society would express a hope that its proposal will not be regarded or represented as one inspired by a want of sympathy with the people of India. The wish to find a common ground on which natives and Europeans may co-operate, and the desire to save the languages of India from extinction or neglect in the overshadowing presence of English, are two of the principal motives which have led to the formation of this Society ; and its Members believe that the educated classes of the native community, when they once perceive the true bearings of the question, will become warm advocates of the Society's cause.

NOTES.

Most of our readers are acquainted with the large edition of Forbes' Hindústáni Dictionary, which is partly in the Persian character, but some of them may not be aware that there are two editions of the same Dictionary in the Roman character *exclusively*. The larger of these two editions is uniform in size with the edition in the Persian character, except that it is much thinner. The smaller of the two is a far more convenient and portable volume. It contains all the words of the larger editions that are likely to occur in ordinary use, and the saving in size and expense is considerable. Like the larger Dictionaries it is published by Messrs. Allen & Co., of Waterloo Place, but it may be obtained through any bookseller.

The smaller Roman-Urdú Dictionary, above referred to, has one serious defect. It has no second part, English and Urdú. This defect may be remedied by the purchase of a small English and Urdú Dictionary published at the Calcutta School-Book Society's Press, and sold at the Central Book-Depôt, Lahore, price Re. 1-8-0. This English and Urdú Dictionary is not *quite* uniform with Forbes' small Urdú and English Dictionary, but it is sufficiently so to be bound up with it, if any one should wish this to be done.

We would invite our readers' attention to the fact that a Roman-Urdú newspaper is published at the American Mission Press, Lakhnau. It is called the "Kaukab-i-Hind."

How many of our readers could tell us the story of the "Sháhnáma?" The great poems of Europe are the property not of one nation but of the world. Every educated man

has some idea of the Iliad, of the Æneid, of the Divina Commedia, and of Faust. He may not be able to decipher the inscriptions of Mycenœ, but this inability does not prevent him from appreciating the beauty of Homer, and he probably prefers that edition of his favorite author which is most clearly printed. Will any one enrich the literature of the world by giving us an edition of Firdausí's great poem in Romanized Persian?

It is sometimes said that the Persian character is only difficult to Europeans; that it is a very good one for those who are born and bred to its use; and that Persian writers themselves will never admit its defects. To those who argue thus we commend the following remarks by no less an authority than the Persian Ambassador in London, Mírza Malcolm Khán:—

"Il n'y a pas, Messieurs, une question plus importante pour l'avenir de l'Asie que celle dont vous vous occupez en ce moment. Nous connaissons malheureusement trop bien cette prodigieuse différence que le progrès Européen a mis entre vous et les peuples de l'Orient. En recherchant les causes de cette différence, si accablante pour nous, je suis arrivé á cette conviction profonde que l'obstacle de notre progrès ne vient ni de nos principes religieux ni de l'infériorité de nos races; l'obstacle vient principalement—je pourrais dire uniquement—de notre système d'écriture. Ce monstrueux système qui nous a été imposé par des circonstances exceptionnelles a acquis avec le temps le caractère immuable de nos institutions sacrées, et aujourd'hui ses innombrables difficultés enchainent si complétement notre developpement littéraire que la régénération de l'Orient me paraît tout à fait impossiblo avec un pareil système d'écriture." *

* Journal of the Society of Arts.

Ghazal-i-Khwája Háfiz.

Agar án Turk i Shírází ba dast árad dil i má rá,
Ba khál i hindú-ash bakhsham Samarqand o Bukhárá rá.

Bi-dih, sáqí, mai i báqí! ki dar Jannat na khwáhí yáft,
Kinár i áb i Ruknábád, o gul-gasht i Musallá rá.

Fighán! k-ín loliyán-i shokh, shírín-kár, shahr-áshob,
Chunán burdand sabr az dil, ki Turkán khwán i yaghmá rá.

Zi ishq i ná-tamám i má jamál i yár mustaghní-st,
Ba áb o rang khál o khat chi hájat ruí zebá rá?

Man az an husn i roz-afzún ki Yúsuf dásht dánistam,
Ki ishq az parda i ismat birún árad Zulíkhá rá.

Hadís az mutrib o mai go, o ráz i dahr kam-tar jo,
Ki kas na kushúd o na kusháyad ba hikmat ín muammá rá.

Nasíhat gosh kun, janán! ki az ján dost-tar dárand,
Jawánán i saádat-mand pand i pír i dáná rá.

Bad-am guftí, o khursand-am; afá-k-allah, niko guftí,
Jawáb i talkh mí-zebad lab i láli shakar-khá rá.

Ghazal guftí, o dur suftí; bi-yá, o khúsh bi-khwán, Háfiz!
Ki bar nazm i to afshánad falak iqd i Suraiyá rá.

The following is an extract from an article in the *Kaukab-i-Hind*:—

Kálí Paltan kí Rawánagí.

Is akhbár ke názirínon ko malúm hai, ke máh i hál men mutábiq hukm Sarkár Inglistán ke qaríb das hazár desí sipáhí mulk i Hind se rawánahokar samundar par gae hain. Pahle Malíte jazíra un ká maqám hogá. Yih jazíra bahr i Rúm men wáqi hai, aur Sarkár Angrez kí amaldárí men hai, aur us hí Sarkár ne us ko ek aisá mazbút qila aur barí chháoní banáyá hai, ki goyá Malika Victoria kí saltanat kí ek bunyád hai.

Fauj i mazkúra e bálá jaház par sawár hoke sídhí us jazíre men jáegí. Agar darmiyán Angrez aur Rús ke larái ho, to yih lashkar taiyár aur pás páe jáenge, kyúnki jazíra Malíte aur shahr i Istambol sirf chhe din ke safar ke fásile par hai. Agar larái na ho, to malúm nahín ke yih sipáhí kahán jáenge ; yaqínan apne des men wápas áwenge, lekin qabl is ke sháyad un kí badlí Sarkár i Angrez ki chand barí barí chháoní men ho jáegí, aur yún khás Angrezí sipáhí aur kám aur dúsri jagah ke liye maujúdhonge.

Aglab hai, ki Angrez aur Rús kí takrár bagair khúnrezí ke faisal hogí, tau bhí ham nahín kahte, ke in sipáhion ká báhar jáná fuzúl yá befáida thá.

Ham is men chand fawáid dekhte hain :—

1. Is naí bát se tamám Yúrap ke bare bare hukkám daryáft karte, ki Malika Victoria kí saltanat ek muttahid aur paiwasta amaldárí hai. Agarchi haft iqlím ke shahr us men shámil hain, aur tarah tarah kí qaumen us ke mátaht hain, tau bhí hukúmat ek hí hai, fauj bhí ek hai, khwáh káli ho, yá gorí. Is bát ke liház se Sarkár i Angrez ke nám men ziyáda zor páyá jáegá. Poshída nahín, ki báz auqát dúsrí Sarkár ke logon ne yih kahá, ki Mulk i Hind kí desí faujen to Sarkár i Angrez ke liye báis mazbútí ká nahín hain, magar kamzorí ká ; kis wáste ki jab Angrezon ko aur logon se larná pare, un kí desí fauj mauqa dekhkar balwa par ámáda hogi. Lekin ab baraks is ke we dekhte hain, ki desí paltanen khud báhar játí hain, aur Sarkár i Angrez ke dushman ke muqábala karne ko taiyár hain.

2. Agar hanoz kisí ko shakk thá, ke desí fauj Sarkár Angrez ke tábi men nahín hai, un ká shakk ab dúr ho jáegá. Jitne sipáhí ke bahr i Rúm kí taraf gae hain, khwáh ma khwáhí tábidár rahenge. Un ke sab ghar ke log Angrezon ke háth men yahán par chhore gae hain. Yih to goyá un kí wafádárí ke liye zámin rahe. Phir chúnki desí fauj ke chand

hazár ádmí báhir gae hain, un ke bhái band ki yahán paltan aur risála wg. men hain, ziyádatar Sarkár Angrez ke namak halál rahenge. We kyúnkar balwá karenge, jab tak un ke bhái band dúr des men hoke mutlaq Sarkár Angrez ke qabze men hain.

3. Yih fauj jo báhar gaí hai, aisí musáfirat aur jahán dídagí men ek tajriba hásil karegí, ke un ke liye aur níz un ke bhái band ke liye mufíd aur báis taraqqí ká hogá. Auwal to yih natíja hai, ke sábiq taur par yih sipáhí zát ke páband no honge. Phir jis waláyat men yih log jáwen, to Madrási, yá Panjábí, yá Rájpút, yá Gorkhá ká nám koí na legá. Garaz yih natíja hogá ke matafarriq qaum ká kam khiyál hogá, sab ke sab apne liye nám Angrez káfí jánenge, aur us par bhí fakhr karenge. Kyúnki jis qadr ke yih fauj Angrezí amaldárí ke berúní shahron aur qila kí sair karen, us hí qadr is amaldárí ke zor kí shinákht aur fakhr un kí zát men pái jáegí.

A correspondent sends us the following :—

"I cannot neglect to give you an admirable case in point, illustrative of the evils of the Persian character in our courts of law. In a heavy charge of robbery with violence, the first Police Report stated that the Police had gone to the house of the accused, and, finding him absent, waited for him ; but that immediately on his return home a ما ۴۰ شي took place, and the stolen ring was found.

The evidence recorded at the trial was unanimous on this point that the ring was found on the man's *person*, in his *cloths*.

Now at the preliminary hearing the word in the vernacular character was read glibly as Khána-taláshí (house-search). The learned judge at once noted this grave discrepancy and admitted the appeal, coming to the conclusion

that the case was one got up by the Police to get rid of the accused, an old offender. The man's conviction was in the greatest danger of being upset, when it was discovered *in court* that the word was not خانا (Khána), but جما (jáma) ; and that there was thus no contradiction at all, and the appeal was dismissed."

Comment is needless.

Contributions on any of the points in connection with the application of the Roman character to Oriental Languages are earnestly solicited from Members of the Society, and should be addressed to either of the joint Secretaries.

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THE

ROMAN-URDÚ JOURNAL.

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1878.

ROMAN-URDÚ JOURNAL.

No. 2 *July* *1878.*

Proceedings at the Monthly Meeting of the Roman-Urdú Society, held on the 29th June 1878.

PRESENT:

Rájá Harbans Singh.
Pandit Jwálá Náth.
Barkat Ali Khán.
Ráe Gopál Dás.
Díwán Shib Rám Dás.
Mr. T. W. Tolbort.
Mr. G. Henderson.
Mr. R. Dick.
Mr. P. Scott.

1. The first number of the Society's Journal was laid before the Meeting.

2. An Urdú translation of Mr. Fred. Drew's lecture on the use of the Roman alphabet was brought to the notice of the Meeting. The translation was the work of the Anjuman-i-Panjáb. A resolution was carried to purchase 50 copies of the translation, for distribution by the Society. A reprint of the lecture, in English, will appear in the next issue of the Journal. An animated discussion followed as to the general merits of the scheme, most of the native gentlemen present not being yet Members of the Society, but showing, by their presence at the Meeting, an enlightened desire to consider the arguments that could be adduced in favour of the movement.

3. A resolution was carried to communicate with Messrs. Allen and Co., publishers, London; first, to enquire the price of the Roman-Urdú translation of the "Arabian Nights," which they are about to publish; secondly, to suggest to them the expediency of their publishing an edition of the "Sakuntalá" in Roman-Hindí. Messrs. Allen and Co. have recently published a Hindí edition of the "Sakuntalá," under the Editorship of Mr. Fred. Pincott, and it is hoped that the same gentleman may be induced to Romanise it. In the event of a Roman-Hindí edition being published, this Society engages to purchase 50 copies.

4. A proposal to admit a certain number of Honorary Members was reserved for future consideration.

5. The outline of a scheme for the publication of a series of grammars and text-books, in the Roman character, of the chief languages spoken or studied in Northern India, was brought to the notice of Members, and will be more fully considered at the next monthly Meeting.

THE POSSIBILITY OF APPLYING THE ROMAN ALPHABET GENERALLY TO THE LANGUAGES OF INDIA.

By Frederic Drew.

Forty years ago our Chairman, Sir Charles Trevelyan, in conjunction with four others—Dr. Duff, Mr. Yates, Mr. Pearce, and Mr. Thomas—originated in Calcutta the scheme of applying the Roman alphabet to all the vernacular languages of India, and they fought hard in defence and worked hard in prosecution of that scheme.

Already the transliteration of Eastern writings into the Roman character for limited purposes—as in quotations from books or for proper names—had been practised, and so long before as the year 1788 Sir William Jones had established an admirable system for that purpose. But the idea of introducing our characters as the general alphabet for all the languages of India, and causing it to replace the various native alphabets, until by gradual steps it should become the universal writing throughout the country, was not entertained until the year 1834, when those five men, of whom Sir Charles (then Mr.) Trevelyan and Dr. Duff were the most powerful in advocacy of the undertaking, joined together in order seriously and energetically to prosecute what they rightly understood to be a great cause.

Their endeavours have had a not unimportant measure of success, and I believe that they have both shown the way and made some part of the road to the completion of the task. Still, though a generation has passed since the commencement of this undertaking, far more remains to be done even than has been effected. The Roman alphabet has not been adopted generally in India or in any one portion of India. It has indeed been brought into use

among certain sections, chiefly among those who are influenced by the missionaries—a body of men to whose credit I count it that they were the first to perceive the advantages of the Roman plan, and who have been the most successful in using it. By the missionaries much has been done in writing and publishing Hindustáni books in the Roman character, so that now a not inconsiderable literature is attainable by those who will learn to use our alphabet in this application of it. But it must be remembered that in this forty years, during which the Government of India has done much to further general education, the use of native alphabets also has much spread; so that, although perhaps the ratio of Roman to the others has been increasing, yet the native characters enormously exceed in their use the Roman. That being the case, it cannot but be counted right by those who have at heart this change, which they believe will carry great advantages to the people of India, that again the subject should be agitated, that the arguments which before were brought forward in favour of it (and which, as far as I have been able to judge, have never been answered) should be repeated, that steps should be taken, that action should be urged, which shall give a promise of the completion in a not distant future of what was so well begun.

I come forward therefore—myself believing strongly in the cause—to endeavour to enlist in its aid the Society of Arts. It will be my duty to put before you the general argument in favour of the proposed change. It will be your duty to weigh the arguments for and against, and, if the judgment be favourable, to consider what other steps may be taken by the Society towards the proposed end.

It may seem a startling and too bold assertion, yet in the next half-hour I will endeavour to justify it, that

among all the advantages which our Government of India is bringing to many of the millions who inhabit that continent, there have not yet been provided for them opportunities of acquiring the great, though simple, blessings which should be the possession of those who can read and write. Much as has been done by us towards the education of certain sections of the nations whom we there rule over, much as has been attempted by us for the wider spread of education among the huge numbers there to be dealt with, we have hitherto neither effected nor attempted the introduction of such a system as would give to anyone who shall learn to read the superiority over the ignorant which that degree of learning might naturally lead him to hope for, or to those who may acquire the art of writing, the advantages which we are accustomed to associate with that accomplishment.

If to those who remember that now for many years large sums have been expended, and great efforts have been made, by the Educational Department in India, the above statement seems paradoxical and incomprehensible, I will illustrate my meaning by supposing for a moment those circumstances to be transferred to our own country which in India bring about the situation I am regretting. Let us imagine a Wiltshire labourer, ignorant of all school learning, but, conscious of his own deficiencies, determined that his son shall at all events be taught to read and write. With some sacrifice of the help the boy might give towards earning the daily bread for the household, and even with some misgivings lest his son, in acquiring too much knowledge, should become unfitted for the life of labour he was born to, the man sends his boy to a school aided by public funds, and periodically inspected by Government officers, until, after some years, the child has reached to that degree

of education which had been promised him. Then our countryman, let us suppose, proud of his son's knowledge, wishes to make a first essay of its practical value by taking him on a day's holiday excursion to the capital of his county. Secure in the thought that his companion can read and write, he goes to the railway station, and asks him to look over the time-tables and find out the route and the fare to Salisbury. The boy is nonplussed; his learning for this purpose at all events proves to be useless; for the railway bills are all written out in the Russian character! and in Russian, too, is printed the superscription on the ticket. At last arrived at the city, they think to recognise the parts of it they had heard tell of by consulting the finger-posts and the street-names; but though these are written in two ways for the information of various kinds of people, they are for our friends useless, since they are either in the unfamiliar Gothic writing, or in the unknown Greek characters! Only arrived at the cathedral does the boy find himself more at home, for the prayer and hymn books there are in the sort of printing which he has been used to. But this, the father thinks, does not counterbalance the practical deficiencies before experienced, and he returns home revolving the disappointment in his mind, and concluding that until every one writes in the same way it is not such a fine thing to be able to read after all.

I firmly believe that I have here represented, without exaggeration, the state of things in most parts of India; for so various are the characters, the alphabets, there in use—various those taught in Government schools, and yet more numerous those in use among different classes of natives—that when the pupil leaves school familiar with, let us say, two of them (and few become masters of more), he finds that for ordinary purposes of life his use of letters is greatly

restricted, that a majority of those able to write, whom he comes in contact with, write in some character different from either of the two that he has learnt, and that he and they might as well have remained ignorant for all the good their learning can do towards enabling them to communicate by letter.

But now let us, by a detailed examination, see whether the impression I have given is true or not. I cannot indeed, to prove my case, go this evening over the whole area of India, but I will give a statement of the alphabets and languages used in one of our provinces, which may be taken as a sample; and as to the degree to which our conclusions concerning this one apply to other provinces, there are many here who will be able to speak with authority. I take for my example the Panjáb, choosing it not that I think the case to be stronger for that country than for other parts, but simply because I myself am more familiar with it than with other portions of British India, and therefore less likely to fall into errors of detail concerning it.

In the Panjáb, then, we find the teaching of the Government schools to be, for the most part, in three different characters, the Persian, the Devanágarí (or Sanskrit), and the Roman; the two former, at the option of the learner, for the Hindustání language, the last, necessarily, for English. But here, in the teaching of the Government schools, is not included the mother tongue of the greater part of the people of the Panjáb; one who should wish to learn to read and write in this must do so through a fourth character, the Gurmukhí. Nor is this all; none of these will enable a native to look over his account at a merchant's or at a banker's, if perchance he should wish to verify an item; for these purposes one would have to learn two more kinds of writing, the Banyá and the Lande. Yet others will one come

across in the Panjáb, though but occasionally ; still some of these are used in business by Government officials. On the currency notes will be some writing which anyone who has mastered the above six kinds will think he ought to be able to understand, yet he will fail to decipher it, for this is in the Bangálí character ; while a receipt for money paid into one of the Government treasuries will likely, among some writing of some of the sorts we have above enumerated, have writing not readable except by those whose education has taken a different line, for this is in the Kaithí character. Nor have we yet come to the end of the enumeration of alphabets in use in the province of the Panjáb. If we go to the hills, to the Kángrá district, we find yet another form of writing ; and, further among the mountains, in the Láhol valley, we reach to where the Tibetan character is used. After this enumeration I think you will be ready to allow that I under-rated rather than exaggerated the confusion of hands.

That you may appreciate at one glance the great number of characters used in the Panjáb, I here show you a list of them, in the left-hand part of the accompanying table :—

TABLE I.—CHARACTER and LANGUAGES IN USE IN THE PANJAB.

Characters.	*Languages.*	
Persian, Devanágarí, or Sanskrit, Kaithí	Hindustání.	
Gurmukhí, Banyá, Lande	Panjábí.	
Kángrá	Hill Dialect.	
Bangálí	Bangálí.	
Tibetan	Tibetan.	
Roman	English.	

Some of these, it will be understood, are much confined locally ; of some the use is confined to one class or trade ; others, though to some extent used in the Panjáb, belong to distant parts of India. But all, whether separately important

or not, may fairly be said to have a cumulative effect in the argument.

What though some of the effects of such a multiplication of kinds of writing can easily be conceived, and require no demonstration, yet others do not occur so readily to the minds of those who have never lived in the midst. A result that soon forces itself on the notice of any who have to deal with the people who use these writings is this, that although a good many, even of the poor people, begin to learn to write, yet they seldom acquire more than a very imperfect knowledge either of reading or writing. The fact is that the practice to be obtained in their own particular character is small; they have not the opportunities of perfecting themselves in reading by that incessant use of the faculty which, with us, one who has once got over the first difficulties can hardly help exercising. Hence for the many—setting aside those whose profession is letters—the time spent in learning to read and write is almost entirely wasted, first on account of the imperfection of the result, secondly, by the contracted application of it. Often do we meet with men who can write but who cannot read what they have written, and to be able to readily read a stranger's hand is counted for a high degree of clerkly skill. Of the other matter—the partiality of the use of any one alphabet—it is not uncommon to meet with such an instance as this, that in one's own establishment four or five men can be found to write, and no two of them shall write the same character.

I should not fulfil the task which I conceive to be mine—that namely of putting the meeting in a position to form a judgment for itself on the whole question—were I not to show how far this curious multiplicity of writings depends upon the variety of tongues. To show this for the Panjáb even we must extend our survey of the languages beyond the

area of that province, and include in a general view the whole of Northern India.

In the plain country which extends from the Indus to the Brahmapútra, a distance of 1,200 miles, are spoken, in the first place, by the mass of the people, the three languages—Panjábí, Hindí, and Bangálí. These have pretty distinct territorial boundaries. But there has of late centuries sprung up a fourth language, which has spread wide, though as yet but superficially, not only over the areas in which these three languages are mainly spoken, but over nearly the whole of India. Now, the increase of this fourth language is still going on, and since it is, as we shall see, closely connected with the subject of this paper, we must elucidate the matter by going somewhat into the history of it.

The Muhammadan conquerors of India settled about Delhi, where the Hindí language was spoken. Their followers, though of different races, yet had, most of them, a knowledge of Persian, and Persian was the court language and the language of official writings. Hence there sprung up a mixed dialect, of which Hindí was the foundation, but which contained very many Persian words, and Arabic words as well, which already had their place in the Persian. This new language was called Urdú (from the Turkí word for *camp*), and now is also commonly called Hindustání. It is clear that, the foundation and structure of the language being always Hindí, there may be any degree of admixture of the Persian words, which are found in it whole and unaltered; and, therefore, there may be said to be a gradual passage from the most Persianised Urdú down to the old Hindí. Hindustání may be taken to denote the medium dialect, that which now is acquiring such a wide extension.

When the British came to Bengal, they did not at first adopt for their purposes this Urdú, or Hindustání, nor, pro-

bably, did they come much in contact with it. Persian was still the court and official language of the emperors and the nawábs, and Bangálí was the vernacular of the province which we first obtained. But in the course of years our power spread further up the country, and in reaching to what are called the North-West Provinces, we came to that part where the mixed dialect was commonly spoken. Then we found its use as a general means of communication, as a *lingua franca*. We found that while its structure was such that it could be understood over great areas by the illiterate, yet it contained within itself those words from the Persian which were necessary to be retained for the transacting of complicated business which had originally been carried on through that language. The advantage was obvious of fixing on one language which all British officers should know, which should enable them to communicate with almost all of any education, and with also many millions of their uneducated subjects in the most important part of their possessions. Hence the British Government has nursed and encouraged the Hindustání, and introduced it wherever it was possible to displace by its use the local dialects.

I do not know at what period it was that we adopted it for our law-courts in the North-West Provinces, probably not long after our acquisition of them. On our annexing the Panjáb, Persian, which then still prevailed as the language of the courts, was continued by us for a short time, but it was soon afterwards changed for the Hindustání. Therefore in the North-West Provinces and the Panjáb we have Hindustání as the language of the courts, and as the general communication between the English rulers and the people, and with much admixture of Panjábí as the language of the towns.

This slight historical disquisition was necessary that the relationship of the different languages spoken in the Panjáb

might bé understood. We are now prepared to consider the list of languages there more or less in use, shown on the right-hand side of Table I., and to consider the ways of writing them, present and possible.

By a comparison of the two columns of the table we perceive that whereas there are ten kinds of alphabets in use in the Panjáb there are only six languages that they are used for. Three of the alphabets are used for one language—Hindustání; other three are used for one other language—Panjábí. *

It is clear from this that four at least of the alphabets are redundant; that even if it were necessary to have a separate alphabet for each dialect, we have four too many. But this is by no means necessary. The Hindí part of Hindustání and the three languages here bracketed together —Panjábí, the Kángrá (hill dialect), and Bangálí—are closely allied to one another. I think there is no sound in either of these that is not found in the others. From this it follows that an alphabet that will do for one will do for all; that there is no *need* of this multiplication of alphabets to write these four or five dialects or languages. So far as the nature of the languages as we find them is concerned, one character would suffice for all. Then there is the Persian part of Hindustání. For this these alphabets are by no means very suitable; hence the Persian alphabet (introduced by the Muhammadans) has spread; it suits best for the Persian words in Hindustání, and it has been added to so as to do pretty well for the Hindí words. But it is applied to no other

* In the list I have put nothing to denote that Roman is used for Hindustání, for indeed in the Panjáb its employment for that purpose is very limited. And there are certain other cross uses of the different alphabets which I have not expressed, for simplicity's sake, and on account of their not being of much importance. It should also be remarked that the number of ten alphabets and six languages could be increased were we to take in some of less use.

of the languages than Hindustání, and, as we see, it is not the only one applied to that. *It has not proved itself good enough to drive the others out of the field.* The confusion still remains although, as we saw, there is not a necessity for it in the nature of the circumstances. The confusion has even been increased by the addition of Persian.

We will go on down the list. The Tibetan language has sounds not found in the others enumerated; their alphabets are therefore unfit to express it; the Persian alphabet would suffice as to separate sounds, but it is unable to represent the compound consonants that so prevail in the Tibetan. Tibetan has a systematic writing-character of its own; at the same time the Roman has been found well to suit it. And this brings us to the last on each list—the Roman character and the English language. The English language, it must be known, has already a very considerable position in the Panjáb; it is already in use to a very important degree. At the present day almost every young man, ambitious either of learning or of political employ, chooses English as his instrument. To so great an extent had lately the eagerness for a knowledge of English spread, that the young Panjábís (supported in this by their fathers) wished to begin it without having laid a foundation of knowledge in any native language, and Government had to pass an order that none should be taught English in Government schools who were unable to read and write the vernacular. Doubtless, also, the tendency of it is to spread, and a knowledge of English will become a necessary mark of a liberal education, unless, indeed, a late movement for the teaching of Western learning through the oriental languages should check this tendency.

Now the English language no one has been bold enough to write in any but its own character. To apply either Persian or Devanágarí to it would be either to attempt a phone-

tic representation of the sounds of our tongue by signs by no means specially suited for the attempt, or to make a transliteration of our irregular spelling that would cause inextricable confusion. No one who has thought at all on the subject can believe in the possibility of writing English in any of the native Indian characters. The results produced by natives in writing our proper names and reproducing the sound from the writing are warnings sufficient.

It follows from this that if one and one only alphabet is to be applied to all the languages in use in India (English being of them), that one must be the Roman ; that the only course towards complete uniformity of writing, whether for the Panjáb only or throughout India, is to apply the English or Roman character to all the languages spoken.

But it is not enough for me to prove that *if* we are to have a uniform system of writing for India that writing must be Roman. I am called upon also to demonstrate that uniformity is possible, to show that no such difficulties exist for the application of Roman to the Eastern languages as prevent their alphabets from being used for English, to show that their sounds can be sufficiently expressed and distinguished by our characters ; not until this has been done will my case approach completeness.

It would be possible for me to rely, as a proof of this proposition, on the results already effected in this direction. There are before you some of the works published by the missionaries to which I before alluded. The test of the system adopted by them is one which I have often tried, and found conclusively to prove its completeness ; one is able from these books to read words that one is unfamiliar with, that one is ignorant of, and to give them their right pronunciation. The task of constructing such a system has been lightened by this fact that nearly all the native writing is

thoroughly phonetic, so that a transliteration into Roman at the same time gives a regular representation of the sounds; the exception to this is in some of those Persian words which were derived from Arabic, which have kept their original letters while the sounds have been assimilated to others already existing in Persian; the difficulty arising from this however has been satisfactorily got over. Another evidence of the completeness of the Roman system is given by this which I hold in my hand, taken from the proceedings of the Asiatic Society of Bengal. In 1867 that Society decided on enforcing a uniform system for the Romanising of Oriental words in their Journal, and they circulated this key to the transliteration, by which not only every sound but every letter also of the languages in use from Arabia to Orissa finds its representative Roman character.

But I will not ask you to assent to this proposition solely on authority. I will not let it rest even on such good supports as those which have been provided. I had rather, without going too much into detail, explain to the meeting how many sounds have to be expressed for Hindustáni, and demonstrate in what way the Roman characters can be used for that purpose. Since Hindustáni includes words both of Persian and Hindí origin, we see that a plan which can suffice for Hindustáni will include both the technical and recondite words that come from the Persian, and all the sounds in the several languages allied to Hindí; what therefore may be proved for Hindustáni is proved for nearly all the languages we have met with.

In Hindustáni, then, there are this number of sounds :—

TABLE II.—SOUNDS THAT OCCUR IN HINDUSTANI.

	Vowel sounds.	Consonants.	Total.
In Hindí words	10	37	47
In Persian words, but not in Hindí	0	8	8
Grand Total	10	45	55

For this table I have reckoned up the sounds, not the letters, the sounds as they are actually made in the mouths of the natives of India. The task now before us is to represent these 55 sounds with our 26 letters.

In the first place we reduce the number of available letters to 25 by dropping our *x*, which represents a compound sound, and the use of which creates unnecessary confusion; we have now but five vowels and twenty consonants wherewith to represent ten vowel sounds and forty-five consonantal sounds; thus the problem comes to look yet a little more hard, but you will soon see the difficulties melt away. The next accompanying table will explain the means that are used :—

TABLE III.—SHOWING THE APPLICATION OF THE ROMAN ALPHABET TO HINDUSTANI SOUNDS.

	Number.
Vowel sounds :—	
Five English vowels (a, e, i, o, u)	5
Three accented vowels (á, í, ú)	3
Two dipthongs (ai, au)	2
Consonantal sounds :—	
Twenty English consonants	20
Eleven aspirated letters, expressed by combination with *h* (kh, gh, chh, jh, th, *t*h, dh, *d*h, *r*h, ph, bh)	11
Two combinations with *h*, conventionally to express what are not really aspirated sounds (sh, zh)	2
Six marked consonants (t, d, ṭ, g, kh, n, with some diacritical mark to be attached)	6
Apostrophe to represent the Arabic 'ain	1
Three sounds to be denoted by the position of the letter *n* (as of *n* in ring)	3
Two sounds not separately expressed (a sharp *sh* and a strong *h*)	2
	55

We may judge from this, as well as from the examples of results before shown, that it is practically possible to express, without any great complication, all those shades of sound the representation of which seems to be necessary. By the invention of one or two more signs the last differences could be shown; on the other hand, it might be possible to simplify still further, to use fewer marks. I have put down

what, in my own judgment, is necessary to form a thorough yet easily-worked system, but I am quite prepared to hear that, in the opinion of others, more or less of elaboration is necessary. For this degree of completeness which I have chosen, there is a necessity in the first place for three accented vowels; this system of accents is distinctly simpler than that of the French language, for here is only one kind of accent (whether the long mark or any other form be used) to represent the long sound of the three vowels, *a*, *i*, and *u*. Then there is an underlining, or some other special mark, to be applied to six consonants, and this, I think, one cannot do without. In Hindustání, the two *t*'s, two *d*'s, and two *r*'s are so very distinct that to slur over this difference would be a great imperfection. Again, the marks for *g* and *kh*, to represent the sound of the Persian letters, *ghain* and *khe*, are necessary if one would express the sounds as they come from the mouths of the Muhammadans; the nasal *n* also one can hardly dispense with.

With all this I do not count the system as too much complicated; there are but twenty-six forms to learn (including the apostrophe)—nine modifications by marks, fifteen combinations of letters, and three sounds implied by position. If one contrasts this with the Devanágarí, where, for Hindí words only, there are 47 letters, besides half-a-dozen other marks and innumerable combined consonants, of greater or less complication, their number reaching to hundreds, we need not be ashamed of our alphabet, especially when we consider that the forms of our letters are more easily recognisable, are much simpler, and decidedly more quickly written. Comparing it with the Persian we find in that alphabet 35 letters and three separate vowel-marks, besides other diacritical marks more or less in use; further, all these letters have either two to four different forms, varying

according to their position in the word; yet for all this complication the expression of unusual words in the Persian character is sure to be imperfect.

After this comparison with the two alphabets, which are either the best or the most widely diffused in India, are we not justified in maintaining that the Roman is applicable to Hindustáni and to the languages allied to that which forms the foundation of Hindustáni?

I must here pause to remark that I have followed the Jonesian system of transliterating (which is that in which the books before you are written) without discussing any alternative one. My present object is to prove that, according to one system or another, the Roman alphabet may be usefully applied to these Eastern languages. If anyone should succeed in showing any other system to be better for the purpose than that here followed, I should, while wondering at, welcome the result, inasmuch at it would show that the Roman was even more applicable than I thought.

Let us now in a few words review the steps we have ascended, and, from the stage now reached, let us see what more is to be done. I hope that I have convinced you, first, that there exists a necessity for change from the present confused state of things as regards the writings in use in India; secondly, that the change required is the introduction of a general alphabet applicable to all the languages there spoken; thirdly, that there is no other way of making an alphabet general than by applying the Roman alphabet to the purpose; and, fourthly, that such an application of Roman is mechanically possible.

Now I shall bend my endeavours to show that this application of Roman is not only possible from a literary point of view, but that it is also politically practicable. And I shall add something as to what, in my opinion, are the mea-

sures to be taken to gain the proposed end. Let us first consider the progress that has in the last forty years been made with Roman-Hindustáni, and derive from the consideration what lessons we may. We must remember that in that time the system has been started, has been brought to a practical form, and has been put to use. This is no small gain. The use of it has spread, but has not spread wide. As I said in the beginning (if I am wrong there are some here who can correct me) it is used most chiefly, almost entirely, by those who are under the influence—not necessarily the spiritual influence, the educational influence it may be—of the missionaries. I confess I see no prospect of the general spread of the Roman system if the efforts for it are to be confined to the same methods as have hitherto been used. These efforts have, at all events for many years, been expended in steady, quiet, literary and educational work on the part of those—not yet many—who are interested in the matter. But during this time the multifarious native alphabets have been receiving distinct aid from Government. Government has undertaken to educate India, and—putting aside the English language—in all its own schools, and in the greater part of the aided schools, its help goes to the teaching of some of the many local alphabets, or of the more general Devanágarí and Persian characters. This is why Roman has not spread further. It has been met by the rising tide of the other alphabets encouraged by Government. And not only does the action of Government lie in teaching these in the schools, but for all Government purposes until the stage when English comes in, either Persian or Hindí or Bangálí, or some character allied to these last, is made use of. I maintain that while this goes on our cause cannot prosper as we wish; that the course to take must be to *convert Government* to our views, to convince those who hold the reins of the justness of these views, and to

persuade them to give, at all events, an equal chance to the system ; and even, after the first measures have borne some fruit, to aid yet more actively the growth of Roman to that wide spread state when it would be of so much advantage both to the people and to Government itself.

But those responsible for the Government of India, supposing them to have been convinced of the advisability of the plan were it practicable, will at once ask—Can we make this change? Dare we do it? Will it not too much shock the prejudices of the natives ?

In answering this question I shall not be ashamed to make use, among others, of the arguments brought forward long ago by Sir Charles Trevelyan. The people of Northern India have received a new alphabet from their Muhammadan conquerors ; the Persian alphabet is learnt by many a Hindú ; there is nothing to show that the Delhi government ever forced it, or took other means to encourage the spread of it than to continue using it for their own purposes ; yet this is now among the most wide-spread of the alphabets. This foreign alphabet is the one which our Government, in North-Western India, at all events, chiefly favours. You cannot then say that the people will not willingly take to any new alphabet ; nor can it be said that it would never do for Government to favour any but those connected in the minds of the people with what they hold most in reverence. If Hindús have taken to Persian, much more easily under corresponding circumstances, will they take to Roman.

But we have a nearer instance of the people of India taking to new, to foreign, ways in the matter of letters. The very great growth of the knowledge of English ; the still greater appetite for the knowledge whose acquisition is chiefly limited by the time that the children can afford for school ; their eagerness, as told above, to commence the study with-

out knowing how to read or write their own language in any alphabet at all ; all this is surely convincing that there is no obstacle of deep-seated prejudice standing in the way of the change we propose, and that the natives will certainly learn what they see to be to their advantage. If they were once to see clearly that Roman writing was to rule the future, they would not take long to recognise the advantages attaching to a system which, with the labour of learning but one set of characters, would enable their children to advance from the knowledge of their mother tongue to that of the *lingua franca* of India, and thence to the English.

It is the want of the general applicability of such knowledge of reading and writing as the poor people can get, that makes the anomalous state of things which is thus depicted in one of the Panjáb Education Reports :—

"The rule (that which obliges children to learn to read in their own language before commencing English) is still highly unpopular in many localities, especially so in Lahore. The truth appears to be that there is scarcely anywhere a genuine desire for the study of the vernacular. . . . . That which now stands in special need of encouragement is vernacular education. . . . . The great drawback against which it has to contend, is that it possesses no market value."*

Yes, it is true, in the presence of a multiplicity of alphabets, the learning of any one alphabet is of little use, and the natives feel it to be so.

Can it now be said that the natives are so wedded to their own kinds of writing that it would be impossible to attempt to replace them? No, the opposition to the change proposed would not come from the body of the people who will be beneficially affected by it; it will come from certain sections of natives with whom I grant it will be thoroughly unpopular. In the Panjáb, and probably in the North-West Provinces, the opponents of this scheme will be the experts

* Panjáb Education Report for 1869-70. Captain Holroyd, p. 43.

in Persian writing; in other provinces also the same class is represented; they are those who, by the knowledge they possess of the writing through which our Government in the districts is worked, are enabled to prey upon our more ignorant subjects; their profits would diminish as the people, through some knowledge of letters, became able to take care of themselves. For the vested interests of these men I do not feel myself called upon to show how a provision could be made.

So much in answer to the doubts whether Government could safely interfere on behalf of the Roman scheme. It is now to be considered whether it is likely that, even with Government aid, the great change could be effected. We must remember what a great power of influencing is possessed by our Government in India. It is the power of a well-organised Eastern despotism, combined with that which arises from the interested good will of the governed. Some things, indeed, there are which our Government could not do, even if it stretched its arm beyond the limits of what, according to our recognised principles, would be legitimate. It could never, for instance, make the English *language* general. To get that strange tongue, which is native to but a few thousands in India, adopted by its hundreds of millions, is quite beyond what a Government can effect. But to institute a general alphabet, and cause it to spread, so as for all practical purposes to displace the old ones, is distinctly within its power. For this does not depend, as does the matter of language, on imperceptible hourly teaching from the earliest times of consciousness, but it is a matter of school-learning, and the more important schools already depend on Government.

With the influence of Government for our motive power the instruments would, in the first place, be that consi-

derable number of natives engaged in education who know something of English. From the facts I have brought forward, showing the facility with which the letters of our alphabet can be fitted to the various sounds that have to be expressed, it will have become evident to you that anyone who has at the same time a knowledge of one of the vernacular languages of India and of English would, in a very short time, learn to adapt the writing of the latter to his native language. We have, therefore, almost ready-made, a large staff of teachers for the new art ; for observe, for the present purpose a good knowledge of English is not necessary, only a familiarity with the forms of the letters ; many second-rate English scholars—and of these there are indeed many—might be good teachers of Roman. A week or two's instruction in some central training college would enable these men to become instructors in their turn. To aid them there would be required a few simple authoritative books on the system—a hand-book of instructions, say, and a dictionary. When the way had become by these means prepared, Government might allow nothing to be taught in its schools, or in schools aided by its grants, until the pupil had learnt to read and write either his own vernacular or Hindustáni in the Roman character. Also, from those now entering college or the higher schools for an English course this additional test might fairly be required.

But the work must be begun from more sides than one. In judicial proceedings steps should be taken in the desired direction. In the first place all petitions before a court of law should be allowed to be written either in Roman or in whatever character is now in use, at the option of the suitor. For some time the Roman would be used side by side with the old character. As the native officers of the court became gradually acquainted with the Roman system (either by each

learning it or by their replacement in the natural course of things by those who had acquired it at school or college), so might the petitions be absolutely restricted to the Romanised form. A similar course might be pursued with regard to depositions ; wherever the clerk of the court had qualified in Roman, the evidence should be written down in it. Steps might be taken to hasten the time when all these officers should thus be qualified. The Government of India know well how to tempt those under them, by advantages distinct or implied, to exertions for any strongly wished-for end. In every branch of the administration like measures should be taken. All writings—proclamations, notices, &c.,—should be given out in the Roman character, here also at first side by side with the old alphabets, which should gradually be disused as the knowledge of them diminished. Again, many things are now published in English which yet ought to be made known to the body of the people ; for these Roman-Hindustáni would be a good channel, since by this they would reach the natives and would also be understood by almost every Englishman in India.

If more is wanted than what I have said to tempt the men who wield the power of the Government of India on to what I am myself convinced is, though a long, yet a smooth, but not a slippery, course, I would ask them to look at some of the direct, immediate, positive benefits that we may see would be sure to flow from the measures lately indicated.

Any improvement in the administrative machinery of our Government in India is a thing to be welcomed equally by those engaged in the working of it and by those on whom it operates. Now our proposed change would be for this great machine like a fresh turning of the bearings on which the various parts of it work ; smoothness of motion, lessening of friction, would be the almost immediate result. A few

instances of the present roughness in the working will convince you that some improvement is indeed wanted.

All here know of the great amount of judicial work done by our civil servants and our soldier officers in civil employ in India, and all must have heard how much confidence native litigants have in the integrity of these Englishmen. But only those who have been in India and watched proceedings in some District court are aware to how great a disadvantage the English magistrate is put by the evidence being taken down by the clerk of his court in a running native hand. Though the Englishman has passed an examination in that very writing, yet practically he is unable to read it, that is to say, he is unable to read it with such facility that he could take up the record and turn over the leaves, and get at the bit of evidence he wished to look at. The following words, quoted from a circular of the Panjáb Government, which was sent a couple of years ago to all the Commissioners and Deputy Commissioners of that province, will prove that I am not exaggerating :—

"The petition and deposition-writers, as a rule, write hands that are only legible by an expert, and the presiding judge or magistrate is unable to detect intentional or accidental errors, or indeed to decipher a writing which is more a short hand than an authorised style."

This refers to the Persian writing, by means of which proceedings in the Panjáb courts are carried on. To how great a degree the magistrate from this cause is dependent on the writers under him the suitors well know ; often they find—oftener still they fancy—that the advantages of integrity in the judge are counteracted by the intrigues of those about him.

If we walk from the Kachahri, the court, across to the Post-office, we shall there observe quite as clear proofs of the need of some improvement. We there see letters directed in English, in Persian, in Hindí, and in other writings.

The Postmaster has a good knowledge of English ; the sorter has a fair knowledge of it, and a knowledge of one other alphabet, in the Panjáb probably Persian ; the letter-carriers usually know neither of these two but some other writing imperfectly; by means of it they with difficulty jot down on each envelope the names as they are read out to them by the sorter. The results may be expected, or rather they are not quite so bad as might be expected, but they are bad enough. The English letters are delivered with fair punctuality, especially those addressed to Englishmen ; the native letters may or may not reach their destination ; the percentage of miscarriages is very large ; a poor native, when he commits his letter to the post, does so without much confidence that it will be delivered ; often have I known one, when simply writing to get news from his home, pay the sixpence (equal to two days' pay) to have his letter registered, thinking that a simple letter will have little chance of reaching ; thus the poor are shut out from the blessings of cheap postage which the Government intended to provide for them. The mere stating of these facts is proof enough that the one remedy is a general alphabet.

I might follow this subject through every department of Government, and show how the action of our administrators is crippled by the want of a general means of communicating. But it would take too long for this occasion. I must be content to assure you that the above are merely instances of difficulties that are met with in numbers. I think that some of those present who have held high office in India will be ready to confess how glad they would have been to possess such a means of explaining their policy to the people and obtaining their co-operation, as would be provided by an alphabet readable by all who can read.

Sir George Campbell, in his address to this Section,

desired the Society of Arts to pay its attention to the material improvement of India. We cannot, I think, be doubtful that *some* of the advantages of the plan we are discussing will come under the head of material improvement. Sir George would turn education to more useful and practical channels. May I ask if the establishment of a general alphabet would not be the very opening of a sluice-gate to those channels? Take for an example the matter of trade between this country and India. I think it has been felt that there is often a hitch, or more than one hitch, in the chain of communication between the exporting merchants at the great ports and the native producers in the interior, or between the importer and the ultimate native consumer. The waves of variation in price are too long in transmission; there are weak places in the cable, along which information does not easily pass. The result has often been a glutting of markets alternating with high profits not fairly diffused, all which is against a healthy state and a steady increase of trade. Among the causes of these phenomena a careful examination would, I think, show these to have a place, namely, the absence of a ready means of communication between European merchants and native agents or correspondents in the interior; and the state of helplessness in which the peasantry are held by the native produce-dealers,—a state to which it is true they are brought partly by their improvidence, but in part it is due to their ignorance. A more general knowledge and use of writing in a generally-known tongue like Hindustáni would tend to remedy both these evils.

Another branch of enquiry along which I could have wished to ask you to join me, had time allowed, is the question of the future of the Hindustáni language. I have said that Hindustáni has in a measure become the language of

the towns in a great part of India. There can be no doubt that, now that communication between different parts is becoming so comparatively easy and general, such a common tongue—to supplement, not necessarily to displace, the local dialects—gives immense facilities in transacting affairs. Now the adoption for it of the Roman alphabet would have a great effect not only on the furtherance of its spread, but also on the development of the language itself. For the Hindustáni language is not fixed. There is continually going on in it a struggle between long and short words, and between Persian and Sanskrit words. As long as the writing of it is in the hands of a few experts, whose natural tendency is to pedantry, the long words, incomprehensible to and almost unpronounceable by the masses, have an unfair advantage. Again, while the chief writers are those who have learnt the Persian character, there is always an inclination towards Persian and Arabic terms, even when those derived from Sanskrit roots would be quite as expressive, and would come more naturally to the mouths of the people. The adoption of Roman would have a very direct and weighty effect on the growth, or the perfecting, of a common dialect; it would aid towards a fusing of Urdú and Hindí, by which the best-chosen words from Arabic and Sanskrit sources should be brought together; it would tend to bring the literary language into accord with that spoken, that which we saw to be so widely spreading; for with one only kind of writing there would be a more general criticism, which would bring what was written to a comparison with the general standard that would gradually be formed. For another effect on the literature, I will quote some words written long ago by Sir C. Trevelyan :—

"There cannot be a doubt that English scientific terms will be much more readily and accurately adapted into the vernacular dialects, and that

both the words and spirit of the English language will become much more rapidly diffused through them, after they shall have been united with English in the bond of a common written and printed character."

But I must now refrain from further development of my ideas of the probable and possible effects in the future of the change proposed. Only one more prophecy will I venture. I believe that a general diffusion of the power of reading—of reading all that is put forward by Government—would enable the people of India to assert their personal independence of all assumed authority, which now so often oppresses them; it would relieve them from the fear of the lower ministerial officers of Government, would lessen or render impossible the indignities and injuries often inflicted by these in their "insolence of office." I have hopes, too, that it would form the link now wanting between the English governors and the governed, that it would diminish the distance of unsympathy between them. We should, in the effort to bridge over this space, be meeting the natives more than half way, we learning their language, while they should learn our alphabet.

The reform which I advocate is a sweeping one—if the word "sweeping" does not imply a greater suddenness than can be expected in the carrying out of such a measure; a thorough change, at all events, it must be if all the looked-for results are to accrue. But it would be one the action of which would be spread over long years. During those years there would be required an active influence, steadily, continually, exerted. With this it might, I believe, be carried out, without violence to the feelings of natives, almost completely within one generation, while its good results would last distinct and recognisable for centuries.

GHAZAL.

Mutrib i khush-nawá! bi-go, táza ba táza, nau ba nau,
Báda i dil-kushá bi-jo, táza ba táza, nau ba nau.

Bá saname cho luabate, khush bi-nashín ba khalwate ;
Bosa sitán ba kám az o, táza ba táza, nau ba nau.

Sáqí i sím sáq i man ! nest mai-am, bi-yár pesh,
Zúd ki pur kunam subú, táza ba táza, nau ba nau.

Bar zi hayát kai khurí, gar na madám mai khurí ?
Báda bi-khur ba yád i o, táza ba táza, nau ba nau.

Sháhad i dil-rubá i man me-kunad az bará,e man,
Naqsh o nigár o rang o bú, táza ba táza, nau ba nau.

Bád i sabá ! cho bi-guzrí bar sar i kú,e án parí,
Qissa i Háfiz-ash bi-go, táza ba táza, nau ba nau.

(TRANSLATION).

1.

Sweet-voiced singer, blithely sing,
Ever fresh and ever new ;
Seek the heart-expanding wine,
Ever fresh and ever new.

2.

Sit with sweetheart, fresh and fair,
All alone with no eye near ;
Kisses snatch at will from her,
Ever fresh and ever new.

3.

Bearer of cup, with silver limb !
Where the wine ? before me bring ;
Fill the goblet to the brim,
Ever fresh and ever new.

4.

Fruit of life how can you taste?
If for aye you quaff not wine;
Drink, remembering mistress thine,
Ever fresh and ever new.

5.

Mistress mine! that steal'st my heart,
Sum of all delights to me;—
Beauty, colours, odours sweet,
Ever fresh and ever new.

6.

Gentle Zephyr, as you pass
Near to where my Fairy dwells,
Sweet the tale of Háfiz breathe,
Ever fresh and ever new.

R. D.

LAHORE: 16*th July* 1878.

The objects of this Journal, and of the Society with which it is connected, are explained by the series of Resolutions passed at the Meeting organising the Society, and by the statement of reasons, both of which were published in the first number of this Journal.

We ask all who are interested in the movement to give us their support. Those who may wish to join the Society are requested to send their names with the subscription for the year, Rs. 5, to R. Dick, Esq., Secretary, Lahore. Members will receive a copy of the Journal.

We also call attention to No. 6 of the Resolutions passed at the Meeting on the 25th May, and invite subscriptions to the "Transliteration Fund."

Subsequent numbers of the Journal, it is hoped, will be issued about the 15th of each month.

The Editors, R. U. Journal.

LAHORE :—PRINTED BY R. LUTHER, AT THE C. & M. GAZETTE PRESS.

THE

ROMAN-URDÚ JOURNAL.

To advocate the use of the Roman Alphabet in Oriental Languages.

PUBLISHED MONTHLY.

Lahore:

PRINTED AND PUBLISHED FOR THE PROPRIETORS AND PROMOTERS AT THE "CIVIL AND MILITARY GAZETTE PRESS."

1878.

ROMAN-URDÚ JOURNAL.

No. 3 *August* *1878.*

Proceedings of the Monthly Meeting of the Roman-Urdú Society, held on the 27th July 1878.

PRESENT:

Rájá Harbans Singh.
Rái Múl Singh.
Barkat Alí Khán.
Rái Gopál Dás.
Munshí Harsukh Rái.
Lála Dás Mal.
Pandit Bhán Datt.
Lála Shiv Rám Dás.
Shaikh Sandí Khán.
Pandit Jowála Náth.
Lála Srí Rám
Maulví Muhammad Husain.
Bábú S. B. Mukarjí.
Shaikh Nasíruddín.
Messrs Tolbort.
„ Scott.
„ Turnbull.
„ Harvey.

Of the native gentlemen present, four had already joined the Society. Nine others entered their names at the meeting under report, but of these some wished it to be understood

that they joined because they were interested in the discussion raised by the Society, and wished to receive the Society's Journal, but that they did not pledge themselves to advocate the Society's programme in its entirety.

One native gentleman (Shaikh Nasíruddín) was present as a visitor only.

1. The second number of the Society's Journal was laid before the meeting ; also several letters and papers connected with the Society's work.

2. The discussion in the vernacular on the advantages of the Roman alphabet, and on the general objects of the Society was continued—most of the Members present taking part. It was finally resolved to publish two papers in Roman-Urdú in the Society's Journal. One of these will detail the objections and difficulties which were urged by some of the Members (and which they were asked to repeat in writing) while the other will be a reply on the part of the advocates of the measure.

3. As Mr. Dick is about to leave Lahore, the duties of the Lahore Secretaryship will be undertaken by Mr. P. Scott.

Editorial Notes.

We have great pleasure in calling the attention of our readers to Clarkes' Persian Manual which may be obtained from Messrs Thacker, Spink & Co., of Bombay.

This valuable and well got up book (which is printed entirely or nearly so in the Roman character) will give to the student of colloquial Persian the help which is given by Forbes' Hindustání Manual, and by Holroyd's Tashíl-ul-kalám to the student of colloquial Urdú. We shall publish a detailed review of Clarkes' Manual in a subsequent issue of the Journal.

An American wit once described a certain school of

philology in lines which may be applied *"mutatis mutandis"* to the penmanship of our Indian courts.

"The kachahrí shikast is a wild kind of thing,
Which, from any one word any other can bring ;
Of the consonants, sure, the effect is thought small,
And the vowels, the *vowels* are nothing at all!

M. Littré has just completed his great French Dictionary, which is described as a work of unequalled accuracy and completeness. In the words of an English contemporary, "it is an honour to the great country whose genius for order and method and luminous arrangement, and brilliant clearness, it so fitly represents."

The death of Professor Blochmann is a calamity, a serious one, to the cause of oriental learning, and to that of Indian History. We do not know who will take the precise place which he held as the foremost scholar of Arabic and Persian Literature.

There is a Persian newspaper, the "Akhtar," published at Constantinople. We have made arrangements to receive a copy of this, and hope to publish occasional extracts in our Journal.

The last number of the National East India Association's Journal contains an interesting paper by Florence Nightingale on subjects connected with Indian progress.

The *Akhbâr* of the Panjáb Anjuman dated 26th July, contains a long article adverse to the use of the Roman Alphabet. We hope to publish a reply to this in our next number.

The Persian Akhtar, dated 25th Jamádí-ul-ákhira contains two letters, one purporting to be from Amír Sher Alí of

Kábul, to the Sultán of Turkey, the other purporting to be the Sultán's reply. In the former letter, the Amír writes reproachfully of the English, refers to the presence of a Russian emissary at Kábul, and advises the Sultán to throw over the English alliance and to accept that of Russia. In his reply the Sultán expresses a different opinion, avows his own preference for the English, and advises the Amír to seek their friendship.

" Nasíhate kunam-at, bi-shnav o bahána ma-gír,
" Ki har-chi násih i mushfiq bi-goyad-at, bi-pazír."

The letters are probably apocryphal, but it is possible that they represent the purport of correspondence which actually did pass between the two sovereigns.

GHAZAL.

See R. U. Journal No 1.

1.

If that Shírazí charmer gay,
My heart would take and keep alway ;
Bokhára, Samarkand, I'd tine,
His Hindu mole to make but mine.

2.

What wine remains pour out, my boy,
In Paradise thou'lt ne'er enjoy
Masalla's paths with roses glad,
Nor water-marge of Ruknábád.

3.

O grief, that sirens skilled in wile,
A city's pest, with fatal smile ;
Should patience pluck from out my heart,
As Turks on trays of plunder dart.

4.

Of love, my friend, so poor as mine,
No need hath beauty such as thine ;

Of gems, or paint, or mole, or streak,
What need of these hath beauty's cheek?

5.

Thy beauty ripening to its prime,
Like Joseph's of the olden time;
Would soon, I knew, Zulaikhá draw
Beyond the veil of modest law.

6.

Of song and wine sweet converse hold,
Nor seek from time its secret old;
For all have failed, and still must fail,
Time's dark enigma to unveil.

7.

To wise advice, my Love, give ear,
For rich as gold, than life more dear,
Ingenuous youth doth ever hold
The prudent counsel of the old.

8.

Thou gib'st at me, yet pleased am I;
Nay pardon, God! meet thy reply;
A bitter answer suits thy lips,
My ruby, sweet as honey-sips.

9.

Thy lay is done, thy pearls strung,
Now sweetly, Háfiz, sing thy song;
And on thy lay may Heaven stoop
To fling the Pleiads' pearl group.

R. D.

LAHORE:
26*th July* 1878.

The Discussion

which followed Mr. Drew's lecture before the Society of Arts.

See last number.

Dr. Leitner said he had always had the greatest regard for the spirit by which Mr. Drew had been actuated during his residence in India, but at the same time he felt constrained to differ from him on many matters of detail, and almost entirely from his conclusions. The substitution of the Roman characters for the various characters which existed in India—and the reasons for which had been very clearly put forward—had difficulties of its own to encounter quite as great as the present alphabets had to meet. These were looked upon by the natives with the reverence which they attached to their own learning; but the Roman characters came to them in the guise of something perfectly strange, imposed by the Government, and not apparently answering any purpose but the very doubtful one of bridging over the difficulty of acquiring the vernacular languages by the English. It had been said that there was a great disinclination in the Punjab to study the vernaculars in Government schools, but that was simply because these languages were already taught incidentally through Arabic and Sanscrit by the priests, in whom the people had confidence. After a long residence, and a somewhat intimate acquaintance with the natives of that province, he was prepared to say that the education, as distinguished from instruction which they obtained, was not that given by the Government, but that which they provided for themselves. Whilst there were about 22,000 pupils in the Government schools in his district, there were at least 148,000 studying in the porches of mosques and near the temples. Very often the learning which they thus imbibed proved a powerful mental discipline; but it was strongly connected with the feeling of disappointment

which was so common amongst the natural leaders of the people, who found themselves unduly ignored under the English system. The vernacular education we offered was not that which the people cared for. In the first place, our knowledge of it was but slight; and then, instead of adapting our ideas to their wants we had gone on translating European ideas, forgetting that words were made intelligible only through their histories, and that the words of our civilisation especially were made up of concrete ideas which ultimately concentrated and crystallised in one term. Unless those associations and that history could be supplied, the approximate translation of mere words would never make those who learnt them better men, or give them more disciplined minds. The people did not consider it necessary to learn Urdu, because they learned it through the Persian or through the Arabic, nor Hindi, because they learned it incidentally through Sanskrit; but as to the Roman character, its difficulties were great, even to an English child learning to write and spell its native language. Then, again, there was the question, what system of Romanisation should be used; more than one had been in vogue, but with due deference to the great authorities on the subject, he considered them all more or less impracticable and unphilosophical. For instance, in the system put forward by Mr. Thomas an apostrophe was given for "*ain*" though it was really a consonant which was accompanied by a number of vowels, and might be read in, at least, three different ways. When you came to the phonetic laws of other Oriental languages, such as Turkish, you met with sounds peculiar to them, and transliterators commonly forgot that the phonetic laws of various Oriental tongues were not the same. If you applied a law which might do pretty well for the way in which Europeans mispronounced Urdu,

it would not do at all for Arabic, or Persian, or the complicated vocalisation of Turkish. It was quite clear that to teach the Indian children to spell as the English did would never do, because Englishmen in after-life had the greatest difficulty in getting rid of the false associations of sound with the Roman alphabet in which they were brought up. It was extremely desirable no doubt that Englishmen should acquire a knowledge of other languages besides their own, but the difficulty of their position in India was that they had too much power, and might easily give a direction to education not really suited to the millions of docile people there, who, unfortunately for themselves and for us, had not yet learned to speak out. At the present moment India suffered from what was termed the scientific system of transliteration, one of the first results of which was that every British officer thought the letter *u* was something to be avoided, that it marked an Englishman of the old school, unacquainted with right spelling, and therefore they substituted *a* for *u*, and, if they wanted to be thought very learned, put an accent over it. Even a Mussulman was now called a Mas*a*lmán ; Jullundur, J*á*land*a*r, and so on. In this question, as in every other, the first requisite was to view the matter from the native stand-point, to be willing to learn from them as well as to impart knowledge to them. The first thing which struck him in table 3 was the altered sound of *n*, according to its position, and it had been said that its sound in the words *dent* and *ring* was essentially different. The sound of *ng* was the French *ton nasal*, produced by suddenly finishing a long vowel, and had nothing to do with the pure sound of *n*, but where there was the sound of *n* followed by *g*, it was still, to all intents and purposes, *n*, and it formed in fact the connecting link between vowels and consonants. He did not

think the way in which Table 2 was constructed was quite fair to the Panjab. *Devanagari* was used by all classes who considered Sanskrit a sacred language, *e.g.*, for *Hindi*, but it was not fair to say that these three alphabets of Persian, Sanskrit, and Kaethi represented *Hindostani*. The Persian alphabet no doubt was used in Hindustani, simply because it had worked its own way for utility. No doubt the people in the Punjab, as elsewhere, as they saw the power of Government more and more established, would gradually learn, not only the character in which the language of their rulers was written, but also the language itself to a certain limited extent; but if you inflicted upon them a character without consulting their natural leaders—for whom Mr. Drew made no provision whatever—failure would be inevitable. But, to take another side of the question, suppose you encouraged what the people revered, their sacred languages—Arabic and Sanskrit—and that in which their most elevated thoughts were expressed, the Persian, then, by conciliating the leaders you would affect the multitude, and identify them with your own interests, and more would be done in one year than by half a century of ill-directed, however well meant, supposed reforms. He had the greatest respect for reformers, but he did hope that for some time to come a little peace would be allowed to India, and that for at least ten years there should be no attempt at anything beyond letting things work their own way. As he had already shown, the argument for the neglect of the vernacular education offered by the Government was worth nothing, and when you came to translation the matter was even more difficult. There were many tracts published by missionaries in which the words used—say, to represent "salvation"—conveyed quite a different meaning to that which was intended,

The proper way to get over the difficulties and the native character was to improve that character itself, and though this might appear a gigantic task, it was not greater than had been achieved in other cases. They all knew the difficulty which sometimes attended the deciphering of the scrawls they received from their friends, and he could well recollect the labour he had, some ten or twelve years ago, in making out the meaning of the writing in the Rolls and Record-office. Looking nearer home, what difficulty was often found by Englishmen in reading the running hand of a Frenchman, and many an English firm would not employ a German clerk because of his unfortunate habit of making his figures all so much alike. The great aim should be to try and develop the native character from within, and this was quite possible in all the forms derived from the Sanskrit. As regards the Perso-Arabic alphabet, he believed that his Excellency the Persian Ambassador had, after the labour of twenty years, succeeded in achieving this great result, and had devised an alphabet which would be respected by the natives, because it was identified with their own sacred learning, and yet should be read, without previous instruction, by the mullahs, scribes, and others in Constantinople, in India, and in Bokhara. If so, he had settled the question, because this would be a means of developing education and literature without upsetting those national prejudices and feelings without which no people was worth anything, but which, if made the basis of an indigenous civilisation, would not only develop all that was good in them from within, and thus make it permanent, but would also form a vehicle for conveying to them all the treasures of Western civilisation. The beauty of the Arabic language consisted, in its perfect form, in the tri-literal root, by which was attained that wonderful develop-

ment of which Arabic words were capable, and these three letters would be recognised if written either in Persian, Hindustani, or any similar native character. If, however, you endeavoured to transliterate them on any system, however elaborate, and supposing you could get everybody to agree upon it, which you never could, you utterly lost the key to the word. Who could recognise in such a word as *istighfár* spelt in Roman character, the word ghufûr ; yet it was the same, and anybody who had only learned the beginning of Arabic would at once trace it. What would English etymology be worth if *light* and *fight*, &c., were spelled according to the phonetic views of the Claimant? At the same time he was quite ready to admit that the natives did sometimes presume upon the little knowledge which, as a rule, Englishmen possessed of their alphabet and language by careless handwriting, but that difficulty might be got over. He held in his hand two letters received within a week of each other, from the same person, one written in a manner which anybody worth his salary in India could read fluently, whilst the other had defied all the efforts of the most skilful decipherers. They came from Tamstêx, the Siah Posh Kafir, whom the Society entertained about a year ago ; one was evidently written by a Munshi at Peshawur, before he crossed the hills, and the other apparently came from Kafirstan itself. This showed that the native character might be so developed as to be perfectly readable. Complaint had been made of the broken hand of the Serishtadars, but it was, in his opinion, the duty of those who had to administer justice in India to make themselves acquainted with this running hand, which might be done by a little application and perseverance, and not depend solely on the good faith of their native clerks. Unfortunately, the great idea of most of us Anglo-Indians was to benefit the natives in our own way,

instead of looking at matters from the standpoint of the people themselves, and this habit, more than anything else, retarded the progress which might be made. It was not merely the character, however, which was puzzling, and which gave the native clerks opportunities of which they sometimes availed themselves, but there was actually a language spoken in the very ears of the judges of the court at Peshawur, which was quite unrecognised until he had drawn up a rough outline of its grammar, and construction. His main point was that all attempts at elevating and improving the people of India must start from the native standpoint as a foundation, and to this end he believed the character which the Persian Ambassador had spent so many years in perfecting, would be far more useful than any attempt at the universal introduction of the Roman alphabet.

Sir George Campbell had listened with much pleasure to Mr. Drew's paper, which had placed the matter in an extremely clear and practical point of view. So far as his plea for uniformity was concerned there was nothing wanting in his argument; but then came the question whether the Roman character was the right one, and on that point he had hardly made up his mind. The truth was, most characters were adapted to the language for which they were originally designed. There were a great variety of sounds in different languages, and it was almost always found that when a character was applied to a language for which it was not originally intended, considerable awkwardness ensued. A striking example of this was to be found in the application of the Roman character to the English language, for which it was not originally intended, nor for any Germanic language; and the consequence was that great anomalies and incongruities arose between the phonetics of the language and the arbitrary way in which it was

spelt. He had not quite followed Dr. Leitner's argument, and did not quite understand what view he took ; nor when he spoke of the vernacular did he quite know what he meant by it, because there were a great many vernaculars in India. He was inclined to think if it was a question of using an Arabic character for the Arabic language, and the Devanagari for the pure Hindi language, that it would be better to sacrifice uniformity, and write those languages in the characters designed for them. But, then, both Arabic and the purely Hindoo languages had become very much mixed, and it was a peculiarity of the native habits that they were extremely ready to adopt foreign languages into their own, so that there was nothing like a pure language to be found. There was Hindostani, which was mixed in the same way, and that being so, it was impossible with these mixed languages to have any one character altogether suited to these languages. There was no one alphabet fitted to properly express them all, and therefore they must weigh the advantages and dis-advantages on each side ; and he confessed he had not yet fully made up his mind on the subject. His view, however, was very much opposed to that of Dr. Leitner, with regard to the question of the higher education of the natives, for it seemed to him monstrous that those who came to rule as foreigners, and teach Western civilization, should attempt to teach the natives a foreign Oriental civilization, which they were much less inclined to learn than they were the English language and Western literature. Therefore, so far as any foreign improvements were superadded to the vernacular languages, they ought to be English. It was also politically desirable to encourage as much as was fair and feasible that language, and he believed the natives to be much more willing to accept it than any other foreign languages. Seeing that these vernacular languages were exceedingly

adaptable, he thought the result would be a language in which English bore the same proportion to the pure vernacular which Persian and Arabic now did to Hindostani in the upper provinces. This, however, was a strong argument in favour of adopting the Roman character as distinguished from any other, whilst at the same time the Persian character had many advantages, being written with extreme facility. Hindi and Devanagari had considerable advantages, but, upon the whole, he should say that he was inclined to think that the Roman character was more fitted than any other for universal adoption.

Mr. Rais Uddin Ahmed said he did not think it was necessary to enter into the scientific part of the question, how far it was possible to write the Arabic language in Roman characters, but he would deal with the Urdu, which was to all intents and purposes the same as Arabic, though it had some additional letters adapted into it from the Sanskrit. There were 55 sounds in this language, and, as in the English alphabet, there were only 26 letters, out of which w, x, and y, might very well be taken. There only remained 23 to represent the 55 sounds, so that a large number would have to be represented by some conventional signs. Supposing these were devised, it would be also necessary to keep the Arabic or the Hindi in use, or otherwise in lapse of time the proper pronunciation of the words was sure to be forgotten. As he had said, Urdu was mostly Arabic, and in his view the fate of Arabic had already been secured by the Koran. There were in India about eighty or ninety millions of Mohammedans, and these would never give up the Urdu character so long as they were followers of the Koran, not from prejudice, but because they were enjoined in the Koran to read it in the Arabic language, and in no other. It might

be said that the Urdu and Roman character might go hand-in-hand, but then, instead of affording any facility to native education, there would only be added one more difficulty in learning, and he did not think those who desired to benefit Indians would really like to add any burden to the present inconveniences under which they were labouring. They stood in great need of education, and no further impediments should be thrown in their way. Urdu was more or less understood in every part of India, and therefore he thought it the duty of the Government, if they were inclined to supply the country with one universal language, to uphold and to favour it. English was the dominant language now, because it was the language of the rulers, and it would be accepted everywhere; but to substitute the Roman character for the Urdu he believed would be impossible.

Mr. Hyde Clarke said the valuable paper, no less than the able speech of Dr. Leitner, had chiefly referred to the application of Roman to Hindustani. Although this language was used by many millions, such a test did no justice to the importance of the subject, which dealt with the destinies of progress of many nations, some of them in the hills of India, reclaimed from savagery by us, and furnished with a written tongue. He (Mr. Clarke) therefore wished to bring back the matter to its true relations, for he had long felt an interest in it, and what he had written in 1858 had been embodied in Sir C. Trevelyan's work of that time. He still entertained the same views, and he concurred with Dr. Leitner in regarding most of the transliterating or scientific alphabets as unscientific, tested philologically. The subject, to his mind, was not to be treated as one of abstract science, or for the convenience of a few Italians or German philologists, nor even for our own men of educa-

tion. At the same time it was not one of literary or religious prepossession. It was most mischievous to represent that the discouragement of the alien Arabic was an act of oppression on the natives of India who did not accept it, for this was a part of the disloyal agitation too prevalent. There was no intention to employ the force of the Government to compel the use of English, an Indo-European tongue, nor of English forms ; least of all was there the slightest justification for representing that the Mussulmans of India would be prevented by the Government from reading the Koran in the Arabic character or in Arabic, which was no more the native or domestic language of Mussulmans in India than it was in China, in Turkey, or in Africa. Each man, Hindu, Mussulman, or other, could read his own Scriptures, as people did all over the world, in the sacred language applicable to them. It was, however, of great moment, on every practicable ground, that not only the Roman alphabet, but English should be encouraged as much as possible. The wonderful progress and development of India was due to the labours of Englishmen in every department, and the adoption of the accepted scientific terms of the world at large was a matter of necessity. With regard to Dr. Leitner's suggestion, that the civilian should be sacrificed to the Serishtadar, there was no justification for it. Judge and suitor were equally interested in remedying an abuse, which was prevalent, not only in India, but in Turkey, and in the country of his distinguished friend, the Persian Ambassador. The experience of England was, however, often applicable to India, and in England we had formerly numerous scripts and court-hands, a separate one in each court or department of it, so that the English judge and suitor were as much at the mercy of such obstructives as a clerk of the Hanaper as those in India were with the Sheristadar. Here, however, we had

got rid of the abuse, and in the courts, as elsewhere, had only the print and the running hand; for it must be borne in mind that, simplify as we will, there must be always these two forms. The civilian in India was too valuable for the advancement of the country to be detained by court-hands, in which no one could obtain the proficiency of the specialist. It was necessary that the natives of India should have the means of inter-communication and of learning each other's languages. It was no less material that they should have access to the thousands of Europeans sent every year to India—the railway men, the soldiers, the workmen—and that all these should be able to learn something of the local languages. At present impediments were put in the way. The Santhal, the Rajpoot, or the Punjabi, was taught in an alphabet of a conventional and exceptional character. When he came to learn English, as he must do if he wanted to learn anything practical, and even if he wished, being a member of the higher races, to extend his literary knowledge, he found he must unlearn what he had been taught, as the values of the letters have been purposely made un-English. The more the people are taught the vernacular the more they will want to learn English, for the same reason that the Welsh-taught Welshmen teach themselves English, from the thirst for knowledge and the paucity of practical books. There is, too, this consideration, that with Roman type all the languages can be printed, and that in English there is a large store of printed books. When the Englishman, high or low, wishes to learn an Indian language, he seldom gets over the alphabet, and if he does, like the native, he still finds that he must master numerous complicated alphabets to get at the translations of the various sections of society. If, however, he resorts to Roman vernaculars, he has still to acquire a new fangled

alphabet, a matter of great trouble to the mass of our population. The recent alteration of the topographical names was an impractical embarassment and not an improvement, and no one would countenance it if applied to our home names. The new nomenclature was of a piece with the sham purism that would admit an Arabic or other law term to be worked with a Hindi, but would not allow an English law term to be so worked. Then, again, there was the monstrous delusion that Hindustani could be kept classic with Arabic, Persian, and Turkish words, and that English were inadmissible. The common sense of the people of India revolted against these untenable pretensions, and English was working its way there as it did in so many languages of Europe and of other regions. The whole question of Roman letters, and consequently of English teaching, was of much importance, and Sir George Campbell had given some practical illustrations. The progress had been such, and the benefits achieved so great, that he trusted Sir Charles Trevelyan would persevere in the mission he had so long and so successfully conducted.

His Excellency the Persian Ambassador said—Je regrette de ne pouvoir m'exprimer facilement en votre langue. Je suis obligé de vous parler dans une langue qui m'est également étrangère. Mon nom ayant été pronouncé ici d'une manière si bienveillant, je tâcherai de vous dire en quelques mots le rapport qui peut exister entre moi et votre savante société. J'ai appris que vous discutiez en ce moment le projêt d'introduire les caractères romains dans nos langues d'Orient. Il n'y a pas, messieurs, une question plus importante pour l'avenir de l'Asie que celle dont vous vous occupez en ce moment. Nous connaissons malheureusement trop bien cette prodigeuse différence que le progrès Européen a mis entre vous et les peuples d'Orient. En recherchant les

causes de cette différence, si accablante pour nous, je suis arrivé à cette conviction profonde que l'obstacle de notre progrès ni vient ni de nos principes religieux ni de l'infériorité de nos races ; l'obstacle vient principalement—je pourrais dire uniquement—de notre système d'écriture. Ce monstreux système qui nous a été imposé par des circonstances exceptionnelles, a acquis avec le temps le caractère immuable de nos institutions sacrées, et aujourd'hui ses innombrables difficultés enchaînent si complétement notre développement littéraire que la régénération de l'Orient me parait tout à fait impossible avec un pareil système d'écriture. Depuis longtemps le changement de ce système est une de mes préoccupations personnelles. En Perse, en Georgie et en Turquie, beaucoup d'esprits distinguées ont consacré des longues années à l'etude de cette question. Tous les alphabets étrangers ont été soigneusement examinés, et on a longtemps entretenu l'espoir de pouvoir adopter les caractères romains. Mais, en poursuivant des essais de ce genre, des considérations intimes et des obstacles inhérents à la nature de nos langues ont prouvé que l'introduction des caractères romains n'offrirait aucune possibilité pratique. Ces obstacles il serait difficile de developper ici. Tout ce que je puis dire c'est que vu la nature de nos grammaires, et les relations multiples de nos littératures orientales, la difficulté serait immense, insurmontable. La seule voie qui nous paraissait ouverte c'était de demander à notre alphabet même les perfectionnements, qu'on allait chercher ailleurs. Le problème était ceci : modifier notre alphabet de manière qu'il offrirait tous les avantages voulus tout en conservant assez de ses formes actuelles pour que ceux qui ne connaissent que l'ancien alphabet puissent lire le nouveau sans l'aide d'une étude nouvelle. Le problème parait insoluble. Cependant à la suite de longs efforts on

croit pouvoir s'assurer qu' aujourd'hui le problème est resolu. Plusieurs modèles ont été déjà gravés, et s'ils n'ont pas été publiés c'est parceque certains travaux typographiques ne sont pas encore achevés. Mais puisqu'un heureux hasard m'a amené aujourd'hui à vous parler de ces essais, je serais heureux de pouvoir soumettre dès à prèsent tous ces travaux à ceux qui voudraient bien m'apporter le concours de leurs lumières. Il ne me reste plus que de vous remercier sincèrement de cette généreuse initiative qui vous porte à vous occuper d'une question en apparence si aride, mais qui, selon moi, renferme tout l'avenir de l'Orient.

The Rev. James Long said that soon after he arrived in India, he become engaged in the Romanising controversy which was then going on, and he must say that the result showed him that so far as the Bengali languages were concerned, and they were spoken by more than forty millions of people, the Roman character was a failure. The Government was by no means opposed to it, and he believed the experiment was fairly tried, but only one book of any consequence was produced in it, and that was the New Testament, which was printed at the expense of the Bible Society. He had, however, never known a native who took it, except for nothing, for the value of the paper, and he certainly never met ten who could read it. Dr. Duff, who had been a great advocate for it, had admitted to him that he had come to pretty nearly the same conclusion, viz., that the Roman character was inapplicable to the Sanskrit and Persian languages of India. With respect to Urdú, it was a different question altogether, and there the change would, he thought, be desirable, though the conclusion come to at a missionary conference some years ago was that it had as yet made no progress amongst the natives, who did not seem inclined to adopt it. He should like, however, to see further

efforts made in this direction. In speaking of uniformity throughout India, it must be recollected that that country was not like England, a little island of 30 millions, but it possessed a population of 250 millions, so that it was much like talking of uniformity in Europe. Uniformity was practically impossible, with so many different races of people. With respect to the Urdú being a kind of *lingua franca*, which was known everywhere, he had unfortunately found, in travelling in the Madras and Bombay presidencies, that it was nothing of the sort, and Dr. Pfander, the great Oriental scholar at Agra, had confirmed this view, saying that beyond the influence of the Mohammedans and in the large towns it was practically unknown. And more than that, the development of education in the north of India was leading to a feeling of aversion for it, so much so, that at Benares and other places deputations had waited on the Lieutenant-Governor asking to have it given up in the Courts, and Hindi substituted for it. He considered this language, which had been forced on the natives by their Mohammedan conquerors, was looked on as a badge of servitude ; and he believed the time would come when they would fling it off, and when the Hindi would resume its rightful place in the north-west, as the natural language of the masses of the people.

The Chairman, in proposing a vote of thanks to Mr. Drew, referred to the illustration made use of by the last speaker, as to there not being uniformity in Europe, saying there was practical uniformity in printed and written character, and it was obvious how greatly the difficulty of learning French, German, Spanish, and Italian would be increased if one language were expressed in Persian character, another in Bengalee, another in Tamil, and so on. With regard to Dr. Leitner's remarks as to the inapplicability of the Roman letters as they are pronounced in Eng-

land, that was an argument which told the other way. The Roman character was never properly applied to the English language, as Sir George Campbell had remarked, but had been, as it were, pitchforked on to it in time of ignorance, the result being that the same sound was represented by half a dozen different signs, whilst the same sign represented half a dozen different sounds. This was an evil which all successive generations of English children had to get over as best they could, and likewise all foreigners who learned English, and he could not see at present any remedy for it. But at the present time he could assure Dr. Leitner that there was really no controversy as to the mode of applying the Roman letters to the Indian languages. More than a generation ago, in the time of Gilchrist, Roebuck, and the Asiatic Society, there was a considerable difference of opinion about it, but since then the subject had been fully considered, and all were agreed as to the superiority of the Jonesian system. He could not agree with Dr. Leitner or Mr. Raees Uddin Ahmed that it was necessary to retain the Arabic character in order to trace the changes of the different words from their roots to their most perfect developments. The German Orientalists were considered good authorities on this subject, and to save the great expense of printing books in the native characters, they had published a whole series of Oriental classics in the Roman type at a few shillings each, whereas, in the original character it would have cost twenty times as much.

Mr. Raees Uddin Ahmed said the Mohammedans were forbidden to read the Koran in any language but Arabic.

The Chairman said there was no doubt, for religious purposes, the Arabic character would be retained; but, happily, all educated Mohammedans in India now learned more or less English, and a very slight smattering of it

would enable them to read their own language printed in Roman character with perfect ease. Mr. Drew had not exaggerated the obstacles to intellectual, moral, and religious progress arising from the diversity of alphabets in India. The English parallel is even more complete than he supposes. Take our provincial dialects as they existed fifty years ago, before they began to be assimilated by popular education and railways—Somersetshire and Devonshire, Dorsetshire and Wiltshire, Eastern Counties, Lancashire and Yorkshire, and Northumbrian. When conversing together these provincials could with difficulty understand each other, but, having only one alphabetical system, they met on common ground, and all their differences were merged in the inexpressible blessing of one comprehensive national alphabet and literature. But how would it have been if the dialect of Somersetshire had been clothed in one alphabetical system, that of Dorsetshire and Wiltshire in another totally different, the Eastern Counties dialect in a third, and so on! But this is not all. To complete the parallel, we must suppose that our general merchants kept their books and carried on their correspondence in a peculiar set of characters, our shopkeepers and bankers in another, and that our standard English, which occupies the place of Hindustani as the common medium of communication, was expressed by an alphabetical system based upon different principles from all the rest. Then, as to the suitableness of the Roman letters to the high function proposed for them of expressing all the different languages and dialects of India. The system to which Mr. Drew gives the name of "Jonesian," is merely a return from the corrupt, confused modern application of the Roman letters to their original use. Nothing can be simpler or, in its way, more beautiful. The Roman letters have been proved by recent phillogical research to have a common origin with the Eastern

alphabetical systems; and, as remarked by Mr. Drew, Eastern writing is still thoroughly phonetic, that is, the due relation of sign and sound is consistently maintained throughout, so that a simple transliteration into the Roman character gives a correct representation of the sounds in all the native languages. The invention of printing found the Roman letters in possesion of the Western world, and adopted them as its principal medium. During more than three hundred years their typography has been elaborated with all its accessories of punctuation, capital letters, italics, and other mechanical helps, until the Roman letters have become infinitely better adapted for expressing the languages of the East than the various alphabetical systems in actual use there. I am prepared to maintain this against all the world. The Roman letters would return to their original Eastern seat, laden with the accumulated improvements of the West, and would confer upon the people of the East far greater benefits than the letters now in use among them. There is no one in this room who, after an hour's study of the system, could not read off with perfect correctness any sentence in any native language, however ignorant he might be of the meaning of the words. Take, as an example, the beautiful Hindustani translation, embodying words derived from three different sources, Hindi, Persian, and Arabic, of the prayer in our Litany:—"In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment. Good Lord deliver us!" "*Hamáre har ek dukh men; hamáre hár ek sukh men; maut ke waqt, aur kiámat ke roz, Khudáwand-i-niámat hamen bacha!*" Nay, natives of India themselves can read their own languages in the Roman character with a fluency to which they cannot attain through their own alphabetical systems. Its superiority over the Persian character, in which Hindustani is ordinarily expressed, is most marked and

decided. Nothing can be more inconvenient and perplexing than the Persian letters. The forms of the consonants are elongated and sprawling, the reverse of our compact, symmetrical Roman type ; and if the vowels are expressed at all, it is done by little dashes above or below the line. But the moment running hand is attempted the vowels altogether disappear, and it becomes difficult even for the writer to read his own writing, still more for others, and above all, of course, for Europeans. The Persian running hand in which the business of our courts and offices is transacted, is justly called *shikasta, i. e.*, scattered or broken. The Arabic and Persian character is really nothing more than a syllabic system. When this system was originally adopted by the Greeks they added the vowels in the same line, and the Romans, with the wonderful practical talent which always distinguished them, perfected what the Greeks had improved. Mr. Drew has, I think, conclusively shown that the large number of influential natives in every part of India who have already become familiar with the Roman letters in their application to English, are prepared to use them in printing, reading, and writing their own languages ; that the great obstacle is the exclusive manner in which the Government has hitherto patronised the old alphabetical systems ; and that if they were all regarded with equal favour, the inherent advantages of the Roman letters would soon bring them into general use. One of the earliest objects to which I directed my attention, when Governor of Madras, was the establishment of the new police. This was composed of persons representing the four prevailing languages of the peninsula, Tamil, Telugu, Canarese, and Malayalim, besides the Mohammedans, who spoke Hindustani ; and much inconvenience arose from the variety of characters in which the daily reports were sent to the different head-quarters. As the

easiest and best solution, it was arranged that, whatever might be the language of the reports, they should be written in the Roman character. Manuals were prepared, and there was every prospect that the system would come into general use throughout the department, when my recall took place, and the matter relapsed into its former routine. Another work initiated by me was to prescribe that, except in a few familiar cases, in which the corrupted form had practically taken the place of the original word, names of places and persons in official documents should be correctly expressed according to the Jonesian orthography. This great improvement was not only carried into practical effect in the Madras Presidency, but has since been adopted by the Supreme Government, and has thus been extended to the rest of India. Further progress in the use of the Roman letters has been facilitated by this arrangement, for every educated person in India, European and native, has thus become habituated to the transliteration of native words. Mr. Drew says he does not know at what period Hindustani was substituted for Persian as the language of the courts of justice and offices of Government. This great change was made between the years 1833 and 1836, under the governments of Lord William Bentinck and Lord Auckland, on the double ground that as Persian was not the language either of rulers or subjects, it acted as a barrier between them, giving undue influence to the native officers of the courts, and that the necessity of learning Persian for official purposes occupied time which ought to be given to more useful studies. Unfortunately, while the Persian language was discarded, the Persian character was retained, and the Hindustani used in the courts is, therefore, so completely Persianised—so saturated with Persian and Arabic words and idioms—that it is almost as unintelligible to the body of the people as the

original Persian ; and the native officers (amla) still hold their intermediate post of vantage against both rulers and people. All this would be changed if free course were given to the Roman letters, not at first by any compulsory proceeding, but as proposed by Mr. Drew, by simply permitting their use to those who prefer them. The English authorities would then be brought into direct personal relation with the body of the people, and, as all the Indian languages and dialects would be comprehended in a single alphabetical system, and it would be seen at once how far they agreed or differed from each other, mutual intercourse would be facilitated in an extraordinary and most beneficial degree. As regards the languages themselves, a process has set in similar to that gone through in England after the Norman conquest. While the official language remains the same, the popular language has become powerfully modified both in idiom and vocabulary. High pure Hindustani and Bengali are no longer in vogue, and numerous English words and phrases have come into popular use, partly scientific, literary, and official ; but partly also expressive of moral ideas which have received new life from contact with our nation, such as "family," "character," "duty," "gratitude," and others. (I speak on this point from somewhat exceptional experience, it having happened to me to return to work in India after an interval of more than 20 years, so that I saw the actual change in this respect that had come in with a new generation.) Even when synonyms are in common use in both languages, the English word is preferred if more than usual emphasis is intended to be given. For instance, the wife of a native clerk will say to her husband, "*Ab office jane ka time hai.*" "It is now *time* to go to office," the value of time according to English ideas being greater than when it is spoken of in connection with old native associations.

So completely are these two different forms of the same language in concurrent use, one official, the other popular, that English officers have been known to insist upon native pleaders using either entirely English or entirely Bengali, and not what they were pleased to call a 'jargon' compounded of both. Those who take this line do not reflect that the growth of the national mind must find its expression in development like this. Hindustani and Bengali are asserting their composite character by a free assimilation of words from the new world to which they have been introduced, just as Anglo-Saxon was moulded into English under corresponding Norman influences. I must not attempt now even a slight sketch of the consequences of the general application of the Roman letters to a state of things like this. It would be the salvation of the native languages (and I would beg particularly to recommend this view to Dr. Leitner's consideration), which have a hard struggle in their competition with the all-powerful English, freighted, to native apprehension, with so many substantial advantages. While it would establish practical harmony among all the Indian languages, it would combine them in indissoluble connection with English. They would all derive their inspiration from our language and literature, and would in time become penetrated with the spirit of our pure religion. The circumstance alluded to by Mr. Drew—that our missionaries have been the consistent, persevering supporters of the system, and that it has made steady progress in their hands notwithstanding every discouragement—is in the highest degree significant. I think all will agree with me that we are much indebted to Mr. Drew for the very able way in which he has brought this subject before us this evening; and to myself it is a matter of peculiar interest and satisfaction to find this question, on which I spent much time and trouble

in my younger days, and which I still feel convinced to be a question of great importance—of great promise to the masses of our Indian fellow-subjects—and a matter of perfectly practical application revived in a manner likely to awaken a fresh interest in its behalf, and to inaugurate, as I would fain hope, a practical re-consideration of the benefits that would follow its adoption.

The vote of thanks was then unanimously passed, and having been acknowledged by Mr. Drew, the Conference terminated.

EXTRACT.

YÚRUP KÍ LARÁÍ KÁ KHATIMA.

AGARCHI Yúrup ke bare bare mulkon ke wakíl hanoz shahr i Barlin men mashwara karte hain, aur ahd o paimán par muhr nahín húí hai, táham yaqín haí ki mábain Rúss aur Angrezon ke laráí na hogí, kull muqaddama bagair faujkashí ke faisala hogá. Natíja yin húá, ki Turk ke sarkár kí bahut takhfíf húí hai ; Rúss ko kam fáida húá ; ziyádatar fáida mulk i Balgariá ko milegá, aur yih ek wájib aur maqúl bát hai, kyúnki is hí qaum ke shahron men larái ká zor thá, us ke gánw khák siyáh ho gae, us ke báshinde aisí paresháni men áe, ki zarb ul masal ho gae. Rúss ko bahr i Aswad ke pachchhim samt par zila i Basarabiá ká ek hissa ki daryá e Danube ke kanáre par hai, milegá ; aur bahr i Aswad ke púrab dakhin ke goshe par shahr i Bátúm ka umda bandargáh aur us mashhúr qila i Kárs par bhi qábiz honge. In donon shahron ke lene se mulk i Armíniya ká darwáza Russ ke háth á gayá hai. Andesha hai, ke aisá hí faisala hogá : pas qabl is ke ki yih bát qarár pái thí, Angrez aur Turkon ne ápas men khufiya ahd bándhá thá, ki agar Bátúm aur

Kárs Rúss ko mile, to Kúchak Eshiá, yane mulk i Armíniya wg. Angrezon se panáh páwe. Sarkár i Angrez ká yih iqrár hai ki mulk i mazkúra ko bachánwenge, ki Rúss un par qadam na rakhen, aur badle men Angrezon ko wuh mashhúr jazíra i Quprus ki bahr i Rúm ke púrab taraf hai, milegá Chunánchi jazíra e mazkúra Angrezon ke qabze men á chuká, Angrezí hákim muqarrar hain, aur Angrezí fauj bhí us men dákhil húí. Filhál mulk i Hind kí chand paltan aur risála us jazíre men muqím hain, aur sháyad kisí qadr kálí paltan hamesha wahán rahegí. Mulk i Rúm ke do bare súbe Bosnia aur Harzigovina mulk i Austria men panáh páwenge, hálánki un men Musalmán ziyáda ábád hain. Mulk i Montenegro, jiskí jawánmardí aur hausila se yih sab laráían shurú húín, apná matlab páwegá, aur Sarkár i Rúm ke intizám se alag hokar khud-mukhtárí ká darja páwegá. Mulk i Yúnán kí hadd uttar taraf bhí áge barh jáegí.

Pas agar Sultán i Rúm kí nisbat suwál pesh áwe, un ke liye yih jawáb hai ki cháron simt par us kí amaldárí men farq páyá jáegá. Chand súba ke Musalmán Masíhí bádsháhan ke mátaht honge ; Sultán ká nám bahut kam hogá. Shahr i Istambol to mahfúz rahá hai, ahl i Islám hanoz wahán apna ráj ki páedárí aur Sultán kí raunaq ká fakhr karen, aur bas.

Angrezon aur Rúss ke darmiyán faisala to maqúl aur pasandída nahín malúm detá hai. Aglab hai ki ánewálí laráíon ká bíj boyá játá hai. Súrat to yih hia ki Arminiya kí kunjí Rúss ke háth á gaí, magar Angrez log kahte hain, ki agar Rúss us mulk men ága qadam barháenge, to ham un ká muqábala karenge. Tarfain ke liye mushkil hai, aur ummed nahín ki sulh der tak un ke bích men rahe. Angrezon ke liye ek aur mushkil hai. Un ká yih iqrár hai ki Kuchak Eshiá ká bihtar intizám hamáre zimn men hai. Lekin us aṭráf men qaumen mutafarriq, mazhab khiláf, log wahshí

khúnrez hain, aur aglab hai, ki wahán achchhá intizám járí karná muhál hai.

Jazira i Quprus ke báre men yih kahná hai, ki us kí lambáí 150 míl, aur us kí wasat 45,000 míl murabba shumár hai. Peshtar us men das lakh ádmí ábád the, lekin tín sau baras se Turkon ke qabze men hai, aur is arse men aisí abtarí húí, ki filhál derh lákh ádmí us men nahín páe játe. Us ke báshinde mutafarriq quam aur mazáhib ke hain; Musalmán kam hain, chand Yahúdí wahán rahte hain, lekin aksar karke Yúnání Suriyání aur Roman Kátholik Masíhí us men rahte hain. Yih jazíra to bare mauqa par hai. Mulk i Misr aur shahr i Istambol ke darmiyán hai; yih to mulk i Shám ká darwáza hai, aur yaqinan us hí ke sabab se Angrezon kí amaldárí men taraqqi húí hai. Ab o hawá muwáfiq, aur yaqín hai, ki Hindustán se bahut log us men sukúnat karenge. Zamín kí paidáwárí aksar karke angúristán kí hai, lekin kapás, ánáj aur zaitún, achchhí tarah se paidá hote hain. Sirf pání kí kamí hai, agar ábpáshí ká bihtar intizám ho, to us ke báshinde sábiq taur par áth das lákh tak shumár ho jáenge.

J. H. M.

CORRESPONDENCE.

DHARMSALA,
PANJAB,
Dated 31*st May* 1871.

GENTLEMEN,

I have read with much interest the account of a Meeting of the "Roman-Urdú" Society. Transliteration is a subject I have long been interested in, and have applied the principles of the "Hunterian system" when dealing with the language of an Andamanese tribe.

Until I have seen a statement more fully showing forth what the objects of the Society are, any remarks that I may

be permitted to make are perhaps premature, but with your permission I will hazard one which occurs to me on reading your notice. Is not the extension of your operations only to Persian, Sanskrit and Hindí, besides Urdú, somewhat too limited an aim for a "Society" or an "Association?" The whole of the Dravidian alphabets, *i. e.*, the Tamil, Telugu, Canarese and Malayálam, have precisely the same origin as the Devanágarí—are in fact merely variations of it. The same remark applies to those of the Indian Aryan languages, Oriya, Bangálí, Panjábí, etc., which do not use the Devanágarí character. The Burmese and Peguan alphabets are adaptations of the Asoka alphabet (whence the modern Nágarí) to Mongolian languages, in exactly the same manner as we English have adapted a Roman alphabet to a Teutonic tongue. The Javanese alphabet is directly traceable to the same origin, and I believe those used in Cashmere and Thibet are likewise so traceable. Side by side with the Arabic character are found older local alphabets among the Malayan people, which are also adaptations unquestionably of the Asoka. Is not therefore an Oriental Transliteration "Society," which leaves all these out of the scope of its operations, voluntarily resigning its most important function philologically and scientifically? And does not such a Society run a very great risk of *specialising* its system of transliteration, *i. e.*, of introducing a system which fits Urdú, Sanskrit and Hindí, but can by no means be made to fit Tamil or Burmese or Oriya, all of which should have equal claims to its attention by being as much lineal descendants of the same stock as the modern Devanágarí? And, further, would not such a Society be forced to leave out of the page of its Journal the discussion of some of the most important and interesting phenomena of human speech and its expression? I put these questions as a suggestion whether an

Indian "Association," such as you propose, would not do more good to science by promoting the discussion of the proper method of transliterating the *whole group* of Indian alphabets than by confining itself to that of two or three of the many great languages of India. By great I mean in point of the numbers of those who speak them.

I have the pleasure to send herewith, by book-post, some notes on the transliteration of the Burmese alphabet, printed for use by the Local Government in Burmah, and also some notes on the South Andaman language, wherein I adapted the Hunterian system to the language of a savage tribe never before reduced to writing. You may find them of use in the library you are doubtless commencing to accumulate.

I am,
Your's faithfully,
R. C. TEMPLE, LIEUT.,
21*st Royal Scots Fusiliers*,
Attached 1*st Goorkhas*.

To

MESSRS. DICK & TOLBORT,
Joint Secretaries,
Roman-Urdú Society.

We have great pleasure in publishing the above letter. It shows that the principle of transliteration may with advantage be extended to all the languages of India and of South Eastern Asia. We may add that the subject is one of equal importance in China, Japan and Polynesia, and we hope to give some information in future issues of this Journal as to the progress which the movement has made in those parts of the world.

At the same time, as a practical body, we would at first

direct our attention chiefly to the languages of the Panjáb, the North-Western Provinces, and perhaps Bengal, as being presumably known to a certain extent to one or other of the expected Members of our Society.

We shall be glad to receive any practical suggestions as to the improvement and extension of the Jonesian system of transliteration. So far as we have enquired the existing system that is generally used by the Missionary body in Northern India, is proved by experience to be practically a good one for all the languages of India, though it may need a few modifications for special peculiarities of pronunciation.

The Editors, R. U. Journal.

DHARAMSALA,
9th June 1878.

DEAR SIR,

I have to thank you for your letter of the 18th instant. I understood from your notice in the papers that you did intend endeavouring to have the project taken up as widely as possible, but I quite agree with you in thinking that beginning on a small basis is better than trying too much or than not beginning at all, and I wish the attempt all success. As soon as I understand exactly what work the Society intends to undertake I shall be very glad to give what aid I can. If you have any prospectus or scheme ready I shall be very much obliged if you will kindly send me a copy. I am afraid what help I shall be able to give will necessarily be scanty as all my leisure is at present occupied in compiling with Mr. Mann a Grammar and Dictionary of the Andamanese Languages, a work that has grown on our hands beyond all expectation and though promised more than two years ago is still unfinished: we hope however to make it all the more valuable for the delay,

There is one point which it may be as well that the committee should take into consideration although it is somewhat outside the scope of their work as limited in your letter : whether it would not be as well to admit the *Dakhni* dialect of Hindustani among the tongues to be operated on. All Hindustani is not Urdú and there is a tendency in North India to forget the dialect spoken in the South, though it has a large literature of its own and is spoken by some millions of people. A dialect of Hindustani that does *not* use the agent with ne, that has no *feminine* plural inflections, nominal or verbal, and uses too colloquially the *Dravidian* and not the Aryan method of expressing relative clauses must evidently differ largely from Urdú. A glance of the edition of Bagh-o-Bahar authorised for the military examinations in the Madras Presidency will show you what I mean and in what bad Hindustani, speaking from an Urdú point of view, it is written. The Dakhanis however do not admit that their Hindustani is bad nor do they acknowledge the superior purity of the Urdú idiom. Colloquially so many more Persian and Arabic form are used in the South for common objects and ideas and so many less Hindí than in the North that it is quite difficult for a man who has lived only in the one part to make himself understood in the other. The pronunciation too differs considerably and how far this should affect transliteration is an interesting and if I may be permitted to say so, an important question. Without wishing to disparage so important and magnificent a work I think Dr. Fallon has made a mistake in not including the Dakhani dialect as regards proverbs, phrases, and so on in his Dictionary. I did wish at one time to have pointed this out, but his work was too far advanced when I first saw it for such an alteration.

There is a point in my former letter, which I trust you

will excuse me for again pressing. Let too *special* a system of transliteration be avoided, for it would be a pity to run a risk even of having it said hereafter of the Society's system what has been truly enough said of the situation of certain of the great cities of the world "its got where it is somehow, and the best had to be made afterwards of a bad site."

I shall have much pleasure in becoming a member of the Society, and send herewith Rs. 5, which is, as far as I recollect, the sum required.

I began some two years ago, in a small way, to try and do something for *vernacular* Indian Folk Lore, from a study of which, some very important scientific results might be obtained. Men of your occupation, professors of colleges, principals of High Schools, men engaged in education of all kinds might, I think, do much in this direction. However, I will write about this hereafter; as I see by my clock that the evening is advancing, and the rest of it must be devoted to Andamanese "Roots."

I am,
Yours faithfully,
R. C. TEMPLE.

NOTICE TO CORRESPONDENTS.

We have to thank many correspondents for interesting and valuable suggestions, which we assure them will not be overlooked, although the present limited space available in the Journal is not sufficient to contain more than a mere specimen of the kind of matter we should wish to place before our readers. To out-station correspondents we beg to suggest the preparation of short papers on various subjects connected with transliteration, to be read and discussed at the monthly meetings of the Society; these will be incorporated with the Proceedings, and published.

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THE

ROMAN-URDÚ JOURNAL.

To advocate the use of the Roman Alphabet in Oriental Languages.

PUBLISHED MONTHLY.

Lahore:

PRINTED AND PUBLISHED FOR THE PROPRIETORS AND PROMOTERS AT THE "CIVIL AND MILITARY GAZETTE PRESS."

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ROMAN-URDÚ JOURNAL.

No. 4 September 1878.

Proceedings of the Monthly Meeting of the Roman-Urdú Society, held on the 31*st August* 1878.

The meeting was held in the Lahore College. It is hoped that this building will in future be at the Society's service.

A work by Lieutenant R. C. Temple and E. H. Man, on the language of the Andaman Islands, was laid before the meeting.

An article was read from the *Kaukab-i-Hind*, a Roman-Urdú Newspaper.

A letter on the subject of Roman-Urdú was read from the *Akhbár-i-Anjuman.*

Editorial Notes.

The following extract from one of the English papers has not, we believe, appeared in many of our Indian contemporaries. It contains information regarding the "summary settlement" of Cyprus, and on this account may be of interest to some of our readers :—

Sir Garnet Wolseley has provisionally settled the leading principles of his programme of arrangements. The land question presents the greatest possible complications. It is to be dealt with by the nomination of a mixed Commission of English and Turkish officials. The president, Mr. Baring, and two English officers, will peregrinate the island for the purpose of obtaining information of the various tenures and ownerships for the guidance of the Commission. It is anticipated that extensive claims will be made with respect to the Crown lands, the ownership of which

rests in the Sultan, in contradistinction to the State lands, the ownership of which passes to English care. Sir Garnet Wolseley himself will make a tour to inspect the capacities of the island and the openings for improvement. He means to divide the island into five districts—Larnaca, Baffo, Krysokha, Nicosia. and Famagosta—administered each by a British Commissioner, in conjunction with a British magistrate. The Commissioners will probably be: Larnca, Watson; Baffo, Lampson; Krysokha, Hobech; Nicosia, Biddulph; Famagosta, Swaine. The magistrates will consist of members of the consular service, skilled linguists, whom Sir Austen Layard has been asked to despatch from Constantinople. Road making will be one of Sir Garnet's earliest cares. As soon as the prospect opens of revenue, a loan for general purposes will probably be asked for as the most economic method of developing the capabilities of the island. The Central News Agency states that her Majesty's Government, in order not to separate the administrative affairs of Asiatic Turkey and Cyprus, have definitively decided to place the latter island under the jurisdiction of the Foreign Office in preference to the War or Colonial Offices.

We are glad to see that the War Correspondence of the *Daily News* has been published in book form by Macmillan. The detailed telegraphic reports which were sent day by day to that newspaper by Archibald Forbes and other correspondents mark an era in journalism. Many of them were despatched from the field of battle itself. Those of our readers who were in England at the time will remember the graphic power with which the assaults on Plevna, and the Homeric struggle of the Schipka Pass, were described; and the intense interest with which these descriptions were read in England within twenty four hours, or less, of the occurrence of the events to which they referred. Would these descriptions have been equally intelligible and equally interesting if the Persian character had been that of telegraphy?

We call the attention of our readers to the following paragraph which we extract from the *Overland Mail* of July 26th:—

In Cochin China things are going on much more satisfactorily. The city of Saigon is increasing in prosperity, and the people are about to erect a monument to the late

Admiral RIGAULT DE GENOUILLY, the RALEIGH of the French settlements in that part of the world. In the first quarter of of the present year as many as 119 ships entered the port of Saigon, 63 of them English. The Colonial Government is trying to bring about a closer connection of the natives with Europe. The Annamite language may be written either in Chinese or in a kind of Latin characters. The Colonial Governor, Rear-Admiral LAFONT, has lately issued a decree by virtue of which the Latin writing becomes compulsory in all official acts on and after Jany. 1, 1882; and those land-owners who, after 1886, will be able to use the Latin letters are to pay only half the ordinary taxes.

We have to thank Muhammad-ud-dín, Head Master of the Anglo-Vernacular School, Qasúr, for a copy of his vernacular "Guide to Transliteration." We see in it one among many indications that our Hindú and Musalmán fellow-subjects are beginning to appreciate the importance of the Romanizing movement. The risála to which we are now referring is a lithographed pamphlet of 36 pages. Copies may be obtained at 3 annas each by application to the author at Qasúr. We understand that the Inspector of Schools, Lahore Circle, has already purchased 300 copies. The pamphlet will be extremely useful to all native students as a guide to the *written* Roman character in its application to Urdú.

This is the age of Congresses. In June last several literary men from the different nations of Europe organised at Paris an International Literary Congress, Victor Hugo appears to have been the first President. The next of these International Congresses will be held in London in June 1879.

At the next Social Science Congress the following questions will come under discussion in the Educational Department. (1). Is it expedient to increase the number of Universities in England? (2). Is it desirable to establish free primary schools throughout the country? (3). In what way is it desirable to connect the system of primary schools with the endowed and other schools that supply secondary education? In addition to the above special questions, papers

volunteered on other subjects coming within the scope of the department will be read and discussed.

The *Civil and Military Gazette* of August 9th contained a letter on the Roman-Urdú subject, bearing the signature J. P. The most important paragraph in this letter is that in which the writer suggests the use of English as the language of court record. We shall discuss the relative claims of English and of Roman-Urdú more fully in subsequent issues of our Journal; at present we content ourselves with saying (1) that we do not wish to abolish but to strengthen and improve the vernaculars of the country; (2) that the change from vernacular to English writing could only be effected by the wholesale dismissal of the present *class* of native officials in favor of a wholly different *class*. It requires *years* of careful training for a native to write the English language with anything like intelligible accuracy. On the other hand, we maintain that an ordinary Munshí under forty years of age, who has learnt the bare elements of Roman writing, can be taught in a few months, or even weeks, to write Roman-Urdú; (3) the object of a written deposition is to preserve the very words of a witness as nearly as they can be recorded. It is true, as J. P. remarks, that our present munshís rarely take down the words of a witness in the patois in which they are given, but surely this is a defect in our system of record, and one which is chiefly, though not entirely, due to the defects of the Persian character. A deposition full of local words would be illegible in Persian, but in the Roman character would be as legible as more polished Hindústání.

We republish in the present number of our Journal three of the letters which appeared in the *Civil and Military* regarding the substitution of Roman for Persian-Urdú in our Government courts and offices. We are prepared to defend the whole of our programme, but we think that further discussion of this portion of it may with advantage be postponed for a time. We would, moreover, remark that the introduction of Roman-Urdú into our *Courts of Law* does not necessarily involve the disuse of the Persian character in *other* branches of Government work.

A classical correspondent of the *Civil and Military* suggests as our motto the words.

"Persicos odi, puer, apparatus."

If he is in want of a classical quotation to express the difference between Persian and Roman writing he may find the following more appropriate.

"Hæc amat obscurum ; volet hœc sub luce videri,"

"Judicis argutum quœ non formidat acumen."

The same correspondent says that Persian writing is quicker than Roman, because the natural movement of the right hand is from right to left and not from left to right. We admit that the movement of the arm towards the body is easier than the movement from it, but our classical critic must remember that when he has finishid his line of writing, whether Persian or Roman, he has to carry the arm back to the side from which he commenced, and that this return movement (according to his own theory) will be slower in Persian writing than in Roman. *Practically*, writing is too complex and artificial a movement for its speed to depend *to any appreciable extent* on the consideration which our critic urges.

The same critic says : "Is there any likelihood of a semi-barbarous people like the natives of India ever adopting the change of character when we know that an educated, intelligent, hardheaded and logical people have made themselves a nation of spectacle wearers from their reluctance to give up their black and blinding letters for Roman-German ?" Surely, the less advanced civilization of the people of India is a reason *for*, not *against*, the change. The whole system of our Government in India is based on the principle that the conduct of affairs in the East requires an impetus and a guidance inspired by the higher civilization of the West. As our critic admits the superiority of the Roman to the "educated" German character, he can scarcely dispute its far greater superiority when compared with "*semi-barbarous*" Persian and Hindí.

Munshí Harsúkh Rái is to be congratulated on the step he has taken in publishing a portion of the *Koh-i-Núr*

in English. We should however have preferred a transliteration in Roman-Urdú.

The *Áftáb-i-Panjáb* of August 15th announces that a native newspaper will shortly appear in Roman-Urdú under the title *Qásid-i-Panjáb*. We ask our readers to note this as another indication that the movement in favor of the Roman alphabet will soon find numerous and ardent supporters among the natives of this Province. We trust that the enterprizing Editor will meet with success, and that his example will be followed by others. We remark in conclusion that this proposal to start a Roman-Urdú newspaper is altogether spontaneous. It has not been set on foot by the Roman-Urdú Society. Of course it has originated in the discussion to which our Society has given rise, but we have had no direct communications with the originators, and do not even know who they are.

Our readers may not be aware that there is a native comic paper, the *Audh Punch*. Many of its jokes and witticisms would be appreciated by our English readers were they not disguised and blunted by the hideous Persian character in which they are lithographed. We transliterate three of its "Latífas" for the amusement of our readers.

Latífa.

Lála Jí kí dárhí men sufaid bál sir nikálne lage. Ek puráne rafíq muddat ke bad jo mile, to kahá—"Bhái! tumháre to sufaid bál ho chale" Hazrat farmáte hain—"Jí! Muzayaqa nahín, dil to waisa hí siyáh hai!"

Latífa.

Ek munshí jí ne naukar se kahá—"Hamárá qalam-dán to láná." Khidmatgár bhí aql ke buqche, tamíz ke putle the; dekhá, to qalam-dán men uská asbáb nahín, kháli pará hai. Akar, kahte hain—"*Khibla!* *Khalam-dan* men na *Khalam* hai, na *Chakhú*, na *Khatzan*, na *Khainchí!*" Munshí jí hairán hokar bole ki—"Kambakht! kahín to "*qaf*" bhí bolá hotá!"

Farmáya "Bahut "*qúb*"

Latífa.

Ek Lála Sáhib khatt liknne baehe, ki—" Díh Chand kí úntní bhej do! "—Ausán jo bigr, to áp kyá likhte hain ? ki—" Unt Chand kí dípní bhej do! "

The *Akhbár-i-Anjuman* of the 30th August contains a second article on the subject of Roman-Urdú. The reply to these two articles will appear in our next number, in Roman-Urdú.

We reprint the following from the *Civil and Military Gazette* of August 19th :—

We have to acknowledge, with thanks, the receipt, from the office of the Director-General of Post Office in India, of a pamphlet containing specimens of various vernacular characters employed in addressing letters passing through the post-offices in India.

No less then seventy alphabets, all of Eastern tongues, are pressed into this service, and the fact will serve well to " point the moral and adorn the tale " of the article we recently published concerning the Roman-Urdú Society.

Let us imagine the feelings of a " gay young sorter " engaged in reading addresses written in seventy different alphabets. Let us put ourselves, as Charles Read would say, in his place, and say if we should not be staunch supporters of a system which should promise to supply all India with but one, an alphabet of-all-work.

We should like to ask the distinguished orientalists who are about to assemble at Florence, how many of them can read this interesting and short pamphlet of seventy pages through, each page being written in characters used for letters passing through the post-offices of this country only.

But this is a pamphlet which, precious as it is, we have an idea would be one of those considered by the delegates as in their opinion (whatever Governments or Royalties might say) unsuited to the business of their Congress ; and we should agree with them, we suspect, after hearing any six of them of diverse nations reading aloud any of the pages which they could manage to decipher.

By the way, the pronunciation of any language written varies with the nationality of the reader. A learned Frenchman, a learned Spaniard, and a learned Englishman might all understand an ode of Horace as printed in the book ; but, unless they understood also each the other's native language, they would hardly recognise the ode as spoken by any one of them. So that the objection, that Roman-Urdú would not teach the correct pronunciation of Hindustani, seems rather weakened. It is not a function of any alphabet to teach correct pronunciation ; that can only be acquired by ear. Nevertheless, we should like to see a copy of this most searching pamphlet sent to the Florence Congress. It would be so rare a test of oriental scholarship ; and it would serve to grade the Professors so accurately. This reverend signor would be a thirty seven alphabet reader ; that learned delegate would rank above him with forty-two characters mastered ; and so on. We trust the Director-General of Post Offices in India will take the hint.

CORRESPONDENCE.

REPRINTED FROM THE "CIVIL AND MILITARY GAZETTE."

ROMANIZED URDOO.

SIR,—I have received a copy of the first number of the Roman -Urdú journal which has been instituted to advocate the use of the Roman alphabet in oriental languages.

The ulterior object of the journal and of the society which has given it birth is the substitution of Roman-Urdú in the Indian law courts. As I have had more or less experience of such courts for the last 22 years, I offer my humble opinion on the subject of the innovation contemplated or desired by the society.

To the advantages, whatever they may be, to be derived by the substitution of the Roman for the Naskh alphabet in the print of oriental works I do not refer. I merely give my opinion for what it may be worth, that the use of the Roman character in the vernacular of the law courts would be beset with so many and great difficulties as to render the change impracticable. It would involve a serious loss of time, as the Roman character writing with its ever-recurring accenting

occupies *more than double* the time required for writing Persian, as a fair trial will satisfactorily prove.

If the accents be omitted from the Roman characters, they cannot then be written nearly as quickly as Persian ; moreover, the omission of the accents would alter the words most materially.

In English manuscript the omission of the dot over the letter *i*, or non-crossing of the letter *t*, would not practically create doubts about the words in which those letters occured, provided the words were in other respects plainly written, but the omission of the accent incessantly occurring in Roman Urdú would, *ipso facto*, indicate a wrong pronunciation of the words, and in many instances change them to other distinct words. In short, the accent cannot be dispensed with in writing Roman-Urdú, and this requires much time and care with a fresh action of the pen on each occasion. For instance, in the Ghazab-i-Khwaja Hafiz, printed as an example of Roman-Urdú at page 12 of the journal, numerous as the accents are, and doubtless bestowed with considerable care, they are not sufficient to give an index of the true sounds of the words. In the twelfth line of the conplets the word " rué " as it has been printed without an accent over the letter *u* is in reality no word at all. Also in the passage " nasihat gosh kun janán," the last mentioned word requires an accent over the first as well as the last syllable : as it has been printed in the specimen, the word is entirely changed from the original.

At page 15 an instance is given of the defects in the Persian character in the word khána having been misunderstood for jáma, but these words at all fairly written in Persian could not, excepting by defective sight, be mistaken for each other, the initial letters of each are alike if their dots be omitted, but the nún and mím letters of the Persian are not similar. In the Roman-Urdú the omission of the accent which in the despatch of business would frequently occur, would cause great complications ; in changing words, for instance, if the accent over the simple word bát, " a saying," be omitted, it becomes the English but, and means in Hindustani " a duck." Roman-Urdú would never moreover be written clearly with the coarse writing materials supplied to the courts ; it would require careful writing, or painting would be nearer the word, on white paper with good pens and ink,

such as have never hitherto been supplied for the vernacular work of the courts ; and I much doubt whether Government would sanction the expense of additional writers to make up for loss of time and expensive writing materials for the work of the Indian Courts. I, however, offer my humble opinion on the subject, as occasionally experiments may be sanctioned somewhat hastily which give more trouble than they are worth.

GUJRAT,
11*th July* 1878.

J. PARSONS,
Deputy Commissioner.

ROMAN-URDÚ.

SIR,—A letter appeared in your issue of the 17th on the subject of Roman Urdú. It calls for some notice from us ; but in the present reply we do not propose to discuss at length the advantages and disadvantages of Roman-Urdú as a kachahri language. The various bearings of that question will be adverted to more at our leisure in the columns of the *Roman-Urdú Journal* itself. In the present letter we shall restrict ourselves to a brief notice of the objections raised by your correspondent.

Taking the last of those objections first—that the substitution of Roman for Persian Urdú will necessitate the use of "white paper with good pens and ink" instead of "the coarse writing materials" at present supplied to the courts, we consider that this change is of itself much to be desired. Native paper is (as Colonel Parsons rightly describes it) a "coarse writing material." Not to dwell on its other defects, the fact that it is completely spoiled by the slightest exposure to water is sufficient to condemn it for purposes of important record. As to native ink, the fact that it does not act chemically on the paper is an admitted and serious defect, one which has a direct tendency to facilitate acts of forgery.

The extra cost to Government of machine made paper and of English ink will not, we think, be serious. The demand will create a supply, and good paper-mills will take the place of the rude and barbarous implements at present used in our jails.

Passing from this to another remark of your correspondent, that the Persian letters "nún" and "mím" are not similar in form, we would submit, on the contrary, that there *is* a great similarity between them, when hurriedly written, at the beginning or in the middle of a word. Indeed, the undoubted fact that the misunderstanding, to which our first number referred, *did* occur, is of itself evidence of this.

Let us, however, turn to the more serious portion of your correspondents letter. He maintains (1) that Roman-Urdú is unintelligible without the diacritical marks; (2) that Roman-Urdú occupies more than double the time required for writing Persian.

We challenge the first of the objections. We maintain that Roman-Urdú without the diacritical mark may be read *by an expert* at least as easily as the ordinary shikasta can be read by an ordinary munshi. This is a matter which may be tested by direct experiment, but the experiment to be satisfactory must be made under fair and equal conditions. Train a native of India to write in the Roman character the language which he has heard from childhood. Let him use this character every day of his life for a series of years. Compel him to write quickly from dictation. Offer him the inducement of promotion as a reward for expertness, and you will find him able to read a Roman-Urdú manuscript, without the aid of dots or marks, more fluently and more correctly than our present munshis read their own shikasta.

It must not be supposed from the above remarks that we advocate the omission of all diacritical marks from manuscript Roman-Urdú. On the contrary, we think that the vowel marks for *a* and *i* should be preserved, however rapid the style of writing. But we maintain that slovenly Roman-Urdú is as legible *to an expert* in that mode of writing as slovenly Persian is to a kachahri munshi. There is always one advantage in the most slovenly Roman-Urdú, the words are separated by proper spaces, they do not run into one another as they do in the shikasta.

The second serious objection which your correspondent urges—that Persian-Urdú can be written more quickly than Roman-Urdú—is, we think, a stronger one than the others which we have considered; but here again we must demur

to the fairness of a comparison between a Court munshi on the one hand, and an unprofessional writer of Roman-Urdú on the other. We have made some, though limited, experiments as to the comparative rapidity of the two modes of writing, and these experiments have tended to establish the following conclusions :—

(a) Supposing the comparison to be made between specimens of *perfect penmanship* on both sides, that is to say, between Persian writing on the one hand with its thin and thick strokes properly developed, with every letter neatly formed and properly marked, with two dots under every "yá," three dots above every "shín," two strokes for each "gáf," &c., &c., &c. ; and Roman-Urdú on the other hand with *its* complete apparatus of diacritical marks—supposing the comparison to be thus made, it will be found that Roman-Urdú can be written much faster than Persian.

(b) Again, supposing the comparison to be made, not in this elaborate way, but with reasonable accuracy, between two *non professional* writers who have equal knowledge of the spoken language, but who have not practised writing with a special view to rapidity, two writers each of whom is fairly educated in his own style of writing, but neither of whom has acquired the kachari "muháwara"—between two such writers the result of a fair comparisen will still prove that Roman-Urdú is, upon the whole, written faster than Persian.

(c) Supposing, however, that the Persian is written by a skilled court munshi in a hurried shikasta, in *this* case the result will be different, the munshi will outstrip any ordinary writer of Roman-Urdú. The difference, however, would not be so great between experts on both sides. The Roman-Urdú expert would be so far handicapped that he would be obliged to write his short vowels which the Persian writer would omit, the latter in fact writing a sort of shorthand ; but, on the other, hand the Roman-Urdú expert would be able to employ abbreviations such as most English officers use when the occasion justifies it. To say nothing of other facilities in this respect, his command of capital letters would always give the Roman-Urdú expert a great advantage in abbreviating proper names of frequent recurrence.

To conclude : if we we may judge from the delay which attends all Persian proceedings in our courts, the apparent glibness of the munshi does not really tend to expedition. Delays, it is true, occur in English offices as well, but they are due to causes unconnected with English penmanship, and they do not equal the delays which attend procedure in the Persian vernacular. Misls lie unheeded for weeks ; a rubkar remains unanswered until a docket is received as a reminder ; records of enormous size accumulate, " kaifiyat " upon " kaifiyat " where one legible and unambiguous order in English or Roman-Urdú would suffice. Even in the taking of depositions, it is the experience of most judges that they can take down the evidence of a witness more expeditiously than their munshi wherever the evidence is given in words which are equally intelligible to both.

SECRETARIES TO THE ROMAN-URDU SOCIETY.

22*nd July* 1878.

SIR,—Since the publication of our last letter in your issue of the 27th July, several other correspondents have written to you on the same subject. We do not intend to reply to these in your columns, lest we should weary both you and your readers by a prolonged and desultory discussion. There is the less need of our referring to these casual letters now that you have given us the valuable support of your editorial pen.

If, however, any letter should appear suggestive of more serious arguments, as was the case with Colonel Parson's first letter, we shall be happy to reply to it whenever you may leave this duty to us.

While declining a desultory discussion, we welcome criticism of every kind from whatever quarter it may come, and we hope to find a place in the notes of the *Roman-Urdú Journal* itself for the objections which your casual correspondents have already raised or may in future bring forward.

There is, however, one tendency in the discussion, so far as it has gone, which we wish to check. There is an impression in many quarters that the introduction of

Roman-Urdú into our district kachahirs is the main end and object of our agitation. This is a mistake. The kachahri was made for man, not man for the kachahri. Writing is a very important element of education; but reading is still more important. We do not contemplate any immediate interference with the kachahri system of writing; and if we did, a private society like ours would be powerless to effect such a revolution. Sooner or later, the reform will extend to the kachahri system of writing; but it is certain that the change will only be made gradually and prudently, with due regard to the objections of district officers, to the susceptibilities of our native friends, and to the difficulties attaching to the change itself.

Meanwhile, we would invite the attention of your readers to the educational aspects of the proposed reform. Many of these are discussed in Mr. Drew's lecture, and are referred to in your issue of the 8th. Others will receive consideration in subsequent numbers of the *Roman-Urdú Journal.*

SECRETARIES TO THE ROMAN-URDU SOCIETY.

10*th August*, 1878.

Our readers will recognise in the following pages one of the most pleasing of Addison's Essays, "The vision of Mirza":—

INSÁN KÍ ZINDAGÍ TASWÍR KÍ MÁNIND HAI.

EK din main Khudá kí ibádat karne ke liye ek pahár per charh gayá, táki wahán duá aur khiyál men ápne Kháliq ko yád karún. Is yád i Iláhí ke ziman men main insán kí zindagí ke bahr i tafakkur men par gayá, aur in payapaí khiyálon kí hálat men main ne kahá, ki Fil-haqíqat insán kí hastí ek royá hai, aur us kí zindagí ek ajíb khwáb kí mánind hai. Jab main is tarah ke khiyálát ke khus-numa aur dil fizá mulk kí sair kar rahá thá, ekáek mujh par ek bhárí nínd tárí húí, aur main khwáb dekhne lagá. Main kyá dekhtá hún, kí Ek núráni súrat firishta sírat mere sámhne khará hai, aur mujh se nihávat farotaní aur milansárí ke sáth farmátá hai, ki main us kí pairawí karún.

Chunánchi main ne us kí pairawí kí, aur yih núrání shakhs mujhe ek chatán kí chotí par le jákar mujh se kahne lagá, ki Ai shakhs, tú púrab kí taraf nazar karke mujhe batlá, ki tujhe us taraf kyá nazar átá hai? Bamujarrad is hukm ke main ne nazar kí, aur main ne dekhá, ki ek bará bhárí nasheb hai, aur us men se ek bará daryá rawán hai? Us shakhs ne mujh se kahá, ki Yih nasheb jo tú dekhtá hai, yih khákí dunyá hai, jo áfat kí nasheb bhí kahlátí hai, aur yih dhárá jo is se rawán hai, hameshagi ke dhárá ká ek hissa hai.

Main ne us núrání shakhs se kahá, ki Kyá sabab hai, ki yih dhárá ek nádída shai se nikaltí, phir rafta rafta us hí men gáib ho játí hai? Us ne jawáb diyá, ki Jise tú sámhne dekhtá hai, wuh hameshagí ká ek hissa hai, jise waqt kahte hain, aur is kí paimáish súraj se hotí hai, aur yih dunyá ke shurú se lekar us ke anjám takdaráz rahegá. Phir tú is hameshagí ke dhárá par nazar kar, aur batá, kí tujhe us par kyá dikhái detá hai? Main ne nazar karke batláyá, ki Main is dháre par ek pul ko dekhtá hún. Tab us núrání shakhs ne kahá, ki Yih pul jise tú apne sámhne dekhtá hai, insan ki zindagí hai, ba gaur is par liház kar. Bare gaur aur taammul ke bad main ne dekhá, ki is pul men 70 mazbút mihráb hain, aur kaí ek túte húe bhí hain, aur yih sab takmínan 100 mihráb ke mujhe nazar pare. Jab main in mihrábon ko gin rahá thá, mere rahnumá ne mujh se kahá, ki Awáil men is pul men 1000 mihráb the, lekin ek bare bhárí sailáb ke sabab sab khám ho gae, aur sirf itna jo tú dekhtá hai, báqí rah gae hain. Aur nazar kar aur batá, ki tú us par kyá dekhtá hai? Chunánchi main ne nazar kí, aur kyá dekhtá hún, ki bahut se log us par se guzar raha hain, aur ek siyáh bádal us ke ek kináre par latká húá hai.

Jab main ne is ko aur ziyáda gaur se dekhá, to mujhe malúm húá, ki bahut se musáfir us pul men se us dháre men jo us ke níche bhatá hai, girte játe hain; aur phir ziyáda gaur ke bad mujhe malúm húá, ki is par kisí tarah ke poshída kol hain, jis men log parte ke sáth hí fauran níche á rahte hain, aur gáib ho jate hain. Phir main ne malúm kiyá, ki yih nádída kol wg. pul ke shurú par bahut hain, ki jyúnhí log us bádal men se nikalke is pul par chalte, we is men gir parte, aur gáib ho játe hain. Yih nádída gár yá kol pul ke bích men bahut kam hain, lekin us ke dúsre kináre par sab se ziyáda hain. Main ne dekhá, ki aur log in túte mihrábon

par barí be-ihtiyátí se chalte hain, ki anjám kár natíja yih hotá hai, ki we thake aur mánde hokar gir parte, aur is dháre men gáib ho játe hain. Aur main ne dekhá, ki bahut log pul ki bich o bich pahunchkar apna safar se aise árí ho játe hain, ki we khud be khud apne taín pul par se níche girá dete hain. Main kuch der tak is hairat-angez tamáshe ko dekhkar sochtá rahá. Merá dil yih dekhkar ki bahut log apní khushí aur imbisát ke álam men nágahán is dháre men gir parte hain, niháyat gam o andoh se mamúr ho gayá. Main ne dekhá, ki bahut log khiyálí khushnumá chízon ke jo un kí ánkhon ke sámhne chamaktín, aur raqs kartí thín, pakarne ke liye koshish o saí karte the, magar jo nagahán un ká pánw phisal játá thá, to we is hí dháre men girke gáib ho játe the. Baze log ásmán kí taraf dekhte chale játe the, aur yún apne qadamon ke khyál ko faràmosh karke we gir parte, aur gáib ho játe the.

Main ne phir pul ke bich o bích men dekhá, ki bahut se musallah log idhar udhar gasht kar rahe hain, aur we becháre musáfiron ko zabardastí in nádida kolon men dhakel dete hain. Aur main ne malúm kiyá, ki we jo bahuton ko in nádída kolon men dhakelte hain, apna sáthíon ki nazaron men niháyat muazziz aur qadrdán thaharte hain.

Jab main is hairat afzá tsmáshe par nazar kar rahá thá, main ne dekhá, ki bahut sí chiriyán is pul par urtí aur manrátí hain, aur bahut si pul par bahut bhí játí hain. Bazí un men niháyat khúbsúrat chiriyá thín, aur bazí niháyat badsúrat aur nápák jaise gidh, kauwe, aur máhíkhor wg. thín. Is bát ke daryáft karne ke liye main ne apni ánkhen apne hádí kí taraf uthaín, aur us ne mujh se kahá, ki Ye chiriyán bugz, kína, hasad, gurúr, muhabbat ná-ummedí wg. hain, jo insán ke dil ko waqtan ba waqtan taklíf diyá karte hain.

Main ne yahán ek sard áh bharí, aur kahá, Afsos ! insán be-fáida khalq húá ! Kis liye wuh maut aur taklíf ke panje men mubtalá ho gayá hai, táki apní zindagí bhar áfat men rahe, aur bad azán maut ká luqma bane. Mere núrání rahnumá ne merí gamzada hálat ko dekhkar mujh par tars khává, aur mujh se kahá, ki Insán kí shurú hálat kí taraf jab ki wuh hameshagí ke liye apne qadam barhátá hai, mat dekh, magar is nádída shai kí taraf liház kar, jis kí maujon ne insán kí sadhá pushton ko bahákar gáib kar diyá hai. Main ne hidáyat ke muwáfiq apní ánkhen úpar uthaín, táki us bare

kohar kí taraf (jis ko sháyad mere rahnumá ne 'apne fauq ul insání kamon se kisí qadr kam kar diyá thá,) nazar karún. Máin na dekhá, ki is nasheb ká pání ek bare samundar kí taraf bah rahá hai, aur ek almás ká pahár us ke bích o bich men hai, jo us ko do hisson men taqsim kartá hai. Is almásí díwár kí báin taraf badlí aur táríkí thí, lekin us kí dáhiní taraf be-shumár jazíre the, jin men khushnumá makán umda aur laziz mewaját, aur rang á rang ki phúl the. Is se main ne malúm kiyá, ki badkár log jab is pul se níche girte hain, we báin taraf táríkí men bah játe hain, lekin nek log in dil-afzá, aur khúbsúrat jagahon men chale játe hain.

Aur main ne dekhá, ki wahán ke log jalálí poshák se mulabbas the, un ke siron par táj aur hár rakhe, aur pare húe the, aur we in khushnumá bágon kí sair karte cheshmon ke nazdík sote, aur phúlon kí sejon par árám karte malúm parte the. Main ne turhion kí nihayat khush ilhám áwáz ko bhi wahán sunā, aur karorhá logon kí khush-awází se gáne kí áwáz bhí mere kánon men sunái di. Wahan is hameshagí ke Khudá ká jalál har ek makán men sukunat kartá thá, aur sare log wahán khush páe játe the, kyúnki Khudá unke sáth thá, aur kisí tarah ká gam o dukh un ke shámil hál na thá.

Merí rúh aisí khush-numá aur ásmání manzar ke dekhne se nihayat khush aur bág bág thí, aur merí yihí árzú báqí thí., ki main kisí tarah is mubárak mulk men jáún. Main ne kahá ki agar mujh men uqáb ke se par hote, to main zarúr urkar in árám-bakhsh makánon men chaltá. Lekin mere hádí ne kahá, ki Siwá maut ke darwáze ke jise tú ne is pul par dekhá hai, tú aur kisí nau se wahán nahin já saktá hai.

Ye jazíre jise tú dekhtá hai, aur jo sarsabz aur khúbsúrat dikhlái dete hain, aur jo pánion par phaile húe malúm dete hain, we be-shumar hain, aur koí unhen gin nahín saktá hai. Ye maqánát jo in jazíron men malúm parte hain, kabhi tabáh na honge, we hamesha tak qáim rahenge, aur ye darakht aur paudhe kabhí pazhmurda na honge, aur na ye khúbsúrat paúl kabhí súkhenge, balki hamesha tak sarsabz rahenge.

Ye ásmání maskan sirf nek logon ke liye hain, cháhe we kisí qaum yá millat yá zamáne ke kyún na hon, aur ye beshumar jazáir aur makán wahán ke basnewálon ki zarúrat aur gunjáish ke bamujib muaiyan hain. Sáre nek log apne darje ke muwáfiq khush-háli aur ajr ke mustahaqq hain.

Jaise badkár log apní badí ke muwáfiq saza páte hain, waise wahán rástbáz log apne darje ke muwáfiq khushí ke sáth guzrán karte hain. Jaise ek sitárá dúsre sitáre se roshní jalál men mukhtalif hota hai, waisá hí áyanda rástbázon kí rúhon men bhi un kí rástbází aur nek kámon ke sabab ikhtiláf hogá.

Mere rahnumá ne mujh se kahá, Kyá ham ko rastbázon ke ajr aur inám ke páne ke liye koshish nahín karná cháhiye? Kyá maut jo ham ko ek aisi khush numá zindagi ká waris banátí hai, makhuf hai. Main in farhat-bakhsh jazíron ko barí khushí aur ishtiyáq ke sáth dekhtá rahá, aur Rabbání huzúrí aur jalál ko jo wahán us waqt namúd húá thá, dekhkar, niháyat mahzúz húá. Is hí khushí ke ziman men merá rahnumá mujh se gáib ho gayá, aur wuh khwáb bhí mujh se játá rahá. Main ab akelá rah gayá, aur us bare samundar aur pul aur musáfiron ke, jo us par se guzarte the, iwaz men, main ne apne taín apní khánagí jamáat ke darmiyán páyá, aur un ásmání aur dil-afza báje ke iwaz main ne girje kí ghante kí áwáz ko sunâ, jo sáre logon ko Khudá ki bandagi ke liye bulátá thá.

B. M.

The objects of this Journal, and of the Society with which it is connected, are explained by the series of Resolutions passed at the Meeting organising the Society, and by the Statement of Reasons, both of which were published in the first number of this Journal.

We ask all who are interested in the movement to give us their support. Those who may wish to join the Society are requested to send their names, with the subscription for the year, Rs. 5, to P. Scott, Esq., Secretary, *Roman-Urdú Society*, Lahore. Members will receive a copy of the Journal.

We also call attention to No. 6 of the Resolutions passed at the Meeting on the 25th May, and invite subscriptions to the "Transliteration Fund."

There are many sympathizers with the movement who have not yet sent in their names and subscriptions. We trust that they will now do so, and that they will also help us by canvassing for fresh Members, and by circulating our

Journal among both Europeans and Natives in the stations where they reside.

Contributions on any of the various subjects connected with transliteration, translation and education generally, are earnestly solicited from Members of the Society.

DISCUSSION ON MR. DREW'S LECTURE.

Continued by letters to the Society of Arts Journal.

(1).—Letter of Dr. Leitner.

THE IMPRACTICABILITY OF ADAPTING THE ROMAN CHARACTER TO THE ALPHABETS OF INDIA.

Sir,—I wish to offer the following additional remarks on the impracticability and danger of adapting the Roman character to the alphabets of India :—

1. There are more sounds in the Indian alphabets then can be rendered by the Roman character, and it would merely lead to confusion to invent additional characters for the Roman alphabet, or to invest its existing characters with additional values.

2. There is no chance of the Roman characters being accepted by the masses in India, who revere the Perso-Arabic and the Sanskrit characters, because they are identified with their religion, and because all their words —indicative of intellectual and moral life—are derived ftom these sources. Arabic, Persian, and Sanskrit are also the keys to all that is valuable in an extensive Oriental literature, without which the whole national existence of the people of India has no meaning. Romanisation is a well-meant and laborious attempt of pouring water into a sieve.

3. Modern Greek, Russian, and German have characters that spring from the same source, yet they are read differently, nor can anyone, by merely knowing these alphabets, read their languages correctly. For forty years strenuous attempts have been made to write German in the Roman character, yet its Gothic form still keeps its hold on the newspapers, letters, &c., of the present day.

4. There are, comparatively speaking, as many alphabets in Europe—which is generally Christian in faith and Roman in laws—as there are in India. Besides the alphabets above mentioned, there are the alphabets of the Armenians at Constantinople, the Hebrew, Talmudical and running hand of the Jews, two Georgian alphabets, the Cyrillic in Serbia, the Arabic characters of the Turks, &c., nor can a man read correctly Illyric, Hungarian, Polish, or Wendic, because he knows the Roman character, or even Danish or Icelandic, &c., because he knows the German character. Nor have the Irish altogether abandoned their alphabet in antiquarian publications. Nations cling to their alphabets, with which they have identified themselves. Why do we not begin our reforms by writing Thucydides in the same characters as Tacitus? Would not trouble be saved by writing Ancient Greek in Latin?

5. Romanisation, could it ever be successful, would be the death of the vernaculars. Could anything be more deplorable than the specimen of pigeon-English referred to by Sir Charles Trevelyan, "Office *jane ka* time *hai*,"—"It is time to go to office"—when the vernacular had equally expressive words? No, the vernaculars must be developed from within by their indigenous, not foreign, sources - as Sir George Campbell has called them—and by the juxta-position, not the super-position, of English.

6. Romanisation, which has hitherto been a complete failure in India, as Mr. Long as shown, should strictly be limited to a scientific and uniform system of transliteration of Indian names for the use of Europeans. Much would be gained by Government adopting a really correct system, but deviations from it would constantly occur, as most of its officers have no accurate knowledge of the exact value of sounds in consequence of the false notions which they have imbibed in early childhood through the spelling of English.

7. The Roman character might also be taught with advantage in the elementary schools side by side the character of the vernacular of the district, as it would somewhat lessen for natives the difficulty of learning English, but to substitute a foreign and poor alphabet for any of the rich indigenous ones would retard the development of the vernaculars, and thus impede future indigenous and lasting civilisation of India.

8. As little as the words "gratitude" and "egotistical" can be called foreign words in English, because they are derived from Latin and Greek respectively, so little can Arabic, Persian, or Sanskrit words be eliminated from any of the vernaculars, on the ground of their being foreign words, without throwing them back to that stage of savage primitiveness which is without a religious, social, or moral organisation.

9. The test of the alphabet proposed by His Excellency the Persian Ambassador for all the languages which possess the Perso-Arabic character (whose sub-divisions vary less from one another than the German does from the Roman) is, that it shall at once be read by any Mohammedan who does not know the new alphabet. This is true reform, whilst the copious and accurate Sanskrit character might perform the same office for its derivative alphabets. Let us, however, begin in India by insisting that every one should write his own alphabet clearly, and that our officers shall learn the native alphabets in their district thoroughly.

10. That Germans and others have transliterated Oriental texts into the Roman character, is simply because, as a rule, European printing-offices are not copiously provided with Oriental types. Besides, we could never admit it as a principle in governing Oriental races, that our own convenience is to be the guide in the reforms which we press on their attention. As a matter of fact, the Oriental character can be printed or lithographed far more cheaply and elegantly than a book in the Roman character. We should develop our printing appliances for the benefit of India, not curtail that benefit because our European printers find a difficulty in dealing with Eastern alphabets.

11. If natives go to government schools it is becaue they either wish to stand well with the authorities, or because they desire to study English as a means of employment in Government offices. They do not want to study the vernacular at Government schools, because they believe it to be a waste of their time, as they think they have already learnt it, incidentally through their sacred languages, at their own religious schools. By "vernacular" I mean the language spoken by a native; and as the natives of India vary

as much among one another as the races of Europe, so also their vernacular varies; but ultimately all the vernaculars, if spoken by Mahammedans, derive their vitality from Arabic and Persian, and, if spoken by Hindus, from Sanskrit. There is really no need for them to study their own vernacular when they know its source, but the capability of the vernaculars, Urdú and Hindi, when developed by that source, has been proved by the fact that students, who were only acquainted with Arabic and Sanskrit, have recently passed the first examination in arts of the Punjab University College in science through the medium of Urdú and Hindi.

I am, &c.,

G. W. LEITNER,

Principal, Government College, Lahore.

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(2).—Reply of Mr. Drew.

THE QUESTION OF APPLYING THE ROMAN CHARACTER TO THE LANGUAGES OF INDIA.

Sir,—It is a good thing that this subject—a subject far too large to be decided in one of the Indian Conferences—is still being treated of in your *Journal*. I trust you will allow me to attempt an answer to some of Dr. Leitner's stricture on the scheme which I had the honour of advocating before the Society. I will take up some of the numbered paragraphs in Dr. Leitner's letter, and discuss the subject of each.

Dr. Leitner writes (Section 1), "That there are more sounds in the Indian alphabets than can be rendered by the Roman character." I showed in my paper that the sounds of both the Semitic and Aryan elements of Indian languages (which I spoke of as the Arabic and the Hindi) could be expressed by the Roman alphabet, with the addition of an accent for the long vowel sounds, and a diacritical mark to be attached to a certain number of consonants, not more than nine at the most, to distinguish differing but allied sounds. It is then not enough for Dr. Leitner to make the statement above quoted; he should give some opinion for his objection; he should estimate the disadvantages that there may be in the use of the diacritical marks proposed. These marks are but an accenting of the vowels, which is as simple as the modification of vowels in German, and an underscoring of a few consonants, which is distinctly simpler than the addition of letters (in some cases not at all allied in form), by which the Oriental alphabets express these closely-related sounds. Dr. Leitner should also explain how it is that the Hindustani language (containing both the elements spoken of) can be fluently read from the Roman-printed books which Sir Charles Trevelyan showed at the conference.

In Section 2 it is written, "There is no chance of the Roman characters being accepted by the masses in India, who revere the Perso-Arabic and the Sanskrit characters." . . . . Dr. Leitner here fails to tell the whole truth, which is that those of the natives of India who revere Sanskrit do not revere Perso-Arabic, and those who revere Arabic look with contempt on, and will have nothing to do with, the Sanskrit characters. A great number of the former class—Hindus—have learnt Perso-Arabic without revering it,

simply because, from its use by the Mahammedan governments of former times, it was an advantage to the Hindus to know it. In north-western India we have continued to this Perso-Arabic character the position which it only deserved to hold while it was the writing of the rulers, and in doing so we can hardly be said to be treating impartially Hindus and Mahammedans. Happily there is no religious feeling against the Roman; hence self-interest will be free to act on natives of both faiths to urge them to follow what, if it were followed by all, would be of so much advantage to all.

"Romanisation, could it ever be successful, would be the death of the vernaculars, &c." (see Dr. Leitner's Sections 5, 7, and 8). On this part of the subject some light will be thrown by our considering what changes are now going on in the spoken languages of India. These seem to me to be two. First, a tendency for some of the vernaculars (as Panjabi) to merge into Hindustani; secondly, a process of acquisition of English words, as European ideas and things are freshly made known to the people, who must have names to call them by. These changes are a necessary growth brought on by circumstances, the circumstances of our rule; we cannot hinder them, but we may accelerate, and possibly direct, them. Let us see what effect Romanising would have upon their course.

If Roman were first adopted for Hindustani only, then, I believe, the spread of Hindustani would be helped; that language would, by being written in the same character as in English, which is the educational goal of so many in India, gain an advantage over the vernaculars still written in the old way. But if Roman were adopted simultaneously for all the spoken languages—that is, if efforts were made in this direction in equal proportions for all the vernaculars, then I do not see that the balance would be altered.

The second process now going on, the acquisition of English words, would undoubtedly be much affected by the introduction of the Roman alphabet, but I hope to be able to convince Dr. Leitner that it would be effected for the better. The rough polype-like swallowing would give way to a healthy assimilation. Now-a-days an English word is caught up by the natives and soon made a mess of; neither the spelling nor the pronunciation is preserved. Now, it would be impossible under any system to keep both, seeing that in so many English words there is so little connection between the two; but with the Roman alphabet the natives would be able to keep either one or the other, as they might choose. This surely would be something; it would help to accuracy; it would help the vernaculars, and not, as Dr. Leitner fears, bring death to them. The "rich indigenous alphabets," as Dr. Leitner calls them (in truth they are either exceedingly complicated or exceedingly imperfect), cannot represent our words, while Roman can represent our English, Sanskrit, and Arabic words, and so can serve as the quicksilver to amalgamate these with the vernaculars which they are to enrich.

Neither is it any part of the plan, nor can it be shown that there would come from it a tendency to eliminate Arabic and Sanskrit words from the vernaculars. Dr. Leitner's regrets about the results that would arise from such a process are superfluous. An effect that may really be looked for (besides the naturalisation of English words when they are required) is the selection and adoption into the vernaculars of Arabic or Sanskrit words, according as the one or the other of those languages may be able to supply the words most fitted. At the present time the Mahammedans use one set of words and the Hindus another, each being, from its

partial use, in a great measure unintelligible to the class that adapts the other. The adoption of an alphabet fitted for the words of the three great literary languages that supply ideas to the natives of India, would enable the vernaculars to enrich themselves from all these sources—would free them from the necessity now placed upon them, by the multiplicity of alphabets not fit for all kinds of words, of looking for new acquisitions to but one of them.

I am, &c.,

FREDERIC DREW.

28, Jermyn-street.

(3).—Second letter from Dr. Leitner.

THE ROMAN v. THE INDIAN ALPHABETS.

Sir,—It is with the greatest pleasure that I take up the challenge addressed to me by Mr. Drew, though not so much with the view of combating his opinions as in order to throw light on the merits and defects of his scheme. Everything connected with Indian reforms requires ventilation, and so far encouragement, but nowhere is the hasty adoption or rejection of a proposal more to be deprecated than in connection with a country whose highest authorities have the most divergent views even regarding the premises of every political, educational, or commercial Indian question. Both Mr. Drew and myself wish to bring enlightenment to the masses, but whereas he considers the introduction of the Roman alphabet as the most effective means, I attach little importance to it, but find the panacea for the existing evil of ignorance in the development of the vernaculars through their legitimate sources, the Persian, Arabic, and Sanskrit, and in the co-operation of those very classes whose Oriental learning and consequent influence has been ignored under our present system.

In the province (the Punjab) with which I am connected, about 62,000 pupils read in Government Institutions, and about 18,000 in schools more or less aided by Government. Altogether, about 10,000 read English, and the rest the vernaculars. The population of the Punjab is nearly 18 millions. About one in 200 is under that kind of instruction of which our educational department takes any cognisance. On these 90,000 pupils about £ 1,000,000 is expended per annum.

Whilst, however, less than 100,000 are known to come under instruction, there are many hundred thousands whom our system ignores. These learn, if Mohammedans, Arabic and Persian, and, if Hindus, Sanskrit, for religious purposes. Besides these, there are the traders, shawl-weavers, bankers, and others, who learn a peculiar kind of cyphering traditional to their occupation. The Sikhs learn Gurmukhi, the character in which their sacred books are written, but Mr. Drew overrates the extent to which this character is known, and underrates the spread of the Perso-Arabic character. Of ten persons who can read and write, one may be able to write English, one Gurmukhi, Kaeti, or any of the less important alphabets referred to by Mr. Drew, three Hindi or Sanskrit, and five Perso-Arabic, whilst of the remaining half, a large percentage knows the Persian character in addition to its own.

If it be asked, how it is that in spite of our expensive machinery we do not reach the masses, it is because the masses have their own views of education, in which they are strengthened by the priesthood, and the native nobility. Unless, therefore, the wishes and even prejudices of the natural leaders of the people are taken into co-operation, no foreign reform can ever succeed, and our department of "Popular Education" must remain a misnomer.

Supposing, now, that we introduce the Roman character into our schools; there will be every avidity to learn it, because it will be presumed to be a step towards the acquisition of *English*. This desire we shall not be able to satisfy, as we have not enough teachers of English. The result will be the spread of discontent into the villages which is now chiefly confined to towns. Indeed, as it is, every boy that goes to a Government school, does not do so for the sake of education, for that he believes he gets elsewhere, but because he thinks that he has laid the authorities under some obligation to provide him with an appointment. The class of clerks is already getting too numerous, and whereas a *safeydposh*, or one who has to dress as a gentleman, "in white clothes," can be got for fourteen shillings a month, as a vernacular clerk, as much as £4 has had to be paid recently for a fair carpenter at Lahore.

If, however, the Roman character is to be learnt in conjunction with the vernacular, I would suggest the plan should be tried without much flourish of trumpets for the slightest accident may give rise to misrepresentation, and class it among the insidious attempts to subvert their religion, with which the natives already credit us. I do not suppose that the Roman character will ever rise to the dignity of the "greased cartridges," but it may fairly inspire the dread of the census, or of the last *tikkus*, the Indianised form for the word "tax," on which, I hope, Sir Charles Trevelyan does not congratulate his followers. As a means of education, the Roman character for the vernacular will simply be laughed at, for there is nothing to read in it. It has hitherto existed in consequence of the books that were written in it being circulated gratuitously, and thus it may continue to retain a limited public. But no one will ever read *Miskin* in the Roman character, or even glance at the *Bagh-o-bahár* in it, excepting when teaching Hindustani to an Englishman. Urdú and Hindi will continue to be written in their own character as hitherto. The transliteration of the *Bhagvat* into the Persian characters had not the faintest influence on Hindi literature, or the transmutation of the Nagari character in favour of the characters of Mahammedan conquerors. On the other hand, the adaptation of the *Hitopadesa* to Shemitic readers makes the *Kalila-o-Dimna* almost an Arabic classic, thus proving that you must neither translate foreign ideas nor transliterate foreign alphabets, but that, if you wish to succeed, you must adapt all that is of universal application in your own religion, morality, philosophy, and literature, to the native standpoint. Otherwise you only court failure. The Roman character for the Urdú and Hindi will be learnt as a Pigeon-Urdú and Pigeon-Hindi, favoured by the English rulers, but no native will take credit to himself in it either as a scholar or as wishing to influence his countrymen by writing in it. If, however, the Roman character is to be introduced, let it be accompanied by the publication of hand books enjoining obedience to parents, cleanliness of habits, &c., so as to give something to read in that character that the people can appreciate. Above all, let there be publications in it telling the people how to till their fields, the best time for sowing, &c., and let there be an end of the present useless instruction as to the latitude of Timbuctoo, the politics of the Jews, or the sport with Amaryllis in the shade.

The most practical feature of Mr. Drew's proposal is its recommendation to courts and suitors. It would curb the presumption of scribes who now know that their depositions cannot be read, as a rule, by their European superiors, but it will not get rid of that class. Nor is that necessary. That class should be utilised as an agency for good, and not be peremptorily put aside, when there is no other to fill its place. Besides, it has its root in the traditions of the people.

The range of the alphabets referred to by Mr. Drew is too wide to be dealt with within the space of a few columns. Having shown that in the province of which he speaks, Hindustani is far more universal than he suspects, and that the other characters are strictly limited, I will confine my objections at present to the flaws in his system as regards that vernacular. I am glad to perceive that he not only admits, but invites, the probability of improvements in his system of transliteration. I think that his scheme should be seriously and minutely examined by a sub-committee of the Society, before which also the remarkably ingenious alphabet of His Excellency the Persian Minister may be brought. What we all want is to bring knowledge within the reach of the masses of India—no sensible proposal towards that end should be discouraged—and although, as I have already said, I think little of Romanisation, except as a system of transliteration of Indian words for the use of Europeans, I think enough of it, respectfully, but earnestly, to urge the consideration of the following proposal :

I think that the Society of Arts would be quite justified, after carefully examining the present faulty system of transliteration and arriving at an authoritative conclusion, to urge, first, the adoption of a proper system by the Indian Government as regards its own publications ; and, secondly, the introduction of the Roman character in the vernacular schools in India by the side of the native alphabet, the preparation of useful hand-books in the Roman character and in the vernacular language, and the permission to write petitions and proceedings in law-courts in that character. This will give a fair trial to the view for which Mr. Drew and Sir Charles Trevelyan contend, and would be a practical conclusion of a not unimportant discussion.

It must not be thought that Romanisation has achieved unanimity even in the school of European transliterators. I, for one, consider the rendering of the letter *ain* by an apostrophe as simply absurd. *Ain* is a consonant which may be read with all the vowels, whilst to represent it with an apostrophe would be tantamount to not reading it at all, or reading it only in one way. The word "Zila" is, *e. g.*, now written by the Romanisers as "Zil," which an ordinary reader will rhyme with "drill," whilst the apostrophe will certainly not render the various vowels in the first syllable of "a'bûr, u'br, and i'brat," which, by Mr. Drew's system, would be transliterated by "'br, 'bur, and 'bret." Nor does Mr. Drew make any provision for the sounds of "ö, ü, eu, oi" which occur in some of the Oriental languages. I do not remember what he gives for the letters "jim" pronounced as in "journal," or for "j" as pronounced in French. All I can say is, that in spite of dots an English reader will read a dotted d, t, r, and s precisely as an undotted one, whilst big and small "Kaf" will be pronounced by him without any guttural distinction. Mr. Drew's gravest fault, however, is that he confounds the accent, as in French, which marks the stress of the voice, with the miserable accents which we have adopted in our system, and which merely show a more open or close pronunciation of the words, whilst their tendency is to confound both quantity and intonation with the inherent nature of the vowel. Accent, however, is not quantity, nor does quantity change the nature of a sound.

When I said that the masses in India revere the Perso-Arabic and the Sanskrit characters, I did not mean that Hindús revered the Arabic and Mahammedans the Sanskrit-characters. On the contrary, I repeatedly kept these two antagonistic elements in view, and it was perhaps scarcely fair for Mr. Drew to charge me with the suppression of the whole truth, simply because, for the sake of brevity, I compressed an introductory statement, on which I subsequently enlarged. Everybody knows that Arabic is revered by Mahammedans and Sanskrit by Hindús, and I think I might have been trusted with the possession of that information.

After all, alphabets are conventional renderings of sounds, liable to various pronunciations, even when the same signs are used, as is the case in most countries of Europe, with different nationalities, classes, or periods of literature. No school of transliterators will ever be able to impose their pronunciation on a nation, even when their objects are advanced by that generous gratuitous circulation to which I have alluded, and which has hitherto ensured a limited public for the Romanised publications in India during the last thirty years. Of course, should Government support the system, it will have a certain success, one of whose most pleasant features will be that the "Romanised" natives will write English, the language of their rulers, on the same phonetic plan, to our great consternation, and may return the compliment, which we now pay them, by urging us to "Romanise" English.

The fact is that Persian and Urdú are practically ideological rather than phonetic in their spelling. This also is the case with English. It is by dint of practice that we read "light" as *laït*, just as by practice one reads "Mahammad" in the Persian character, and not "Mihmadu." The *tout-ensemble* of a word recalls its pronunciation to Englishmen as well as to readers of Hindustani. If our officers practised the Shikasta more, they would find it just as easy to read as the scrawls of some of their colleagues and superiors.

I wonder why the Romanisers, who have exerted so much ingenuity on their dots, have not thought of the far more easy method of reversing the Roman character whenever they wanted a second value for a sound. Our printers could have at once used the present type for the new purpose without difficulty whatever, whilst a reversed "s" or "r" would have arrested the attention of the reader. Still, all these schemes, like that of using numbers for a universal language, are a waste of talent, for they leave the main points unsettled, which are—"What are the causes of the present state of things? In what precise respect is it desirable to introduce reforms, and will these reforms effect their object?"

The reason why the Roman, Greek, Russian, German, Armenian, and other characters are read with comparative ease, is not because there is any inherent excellence in them, but simply and solely because the letters are *separate*. This allows of the introduction of vowels in the body of the word, and of a variety of artifices in printing calculated to arrest attention. It is thus that one of the poorest alphabets, the Roman, has become one of the most useful, whilst it is the artistic combination, and not the nature of the letters, in the far more expressive Persian, that has been in the way of the universal spread of knowledge in the countries where that character is used. Lithography will do much for Mahammedan East, but a Perso-Arabic type, such as His Excellency the Persian Ambassador has devised, will develop indigenous and introduce foreign literature in an acceptable and cheap form. Do what we may, our reforms, including the Roman character, will be considered by the masses as an insidious attempt to upset their religion.

Learn to consult the natives and you will strike a mine of intellect, and a desire for reform, of whose existence the half-trained European does not dream when he forces his crude notions on races that have long discussed and dismissed innovations in every branch of human thought and activity, because they had not the mechanical appliances for putting them into practice. Now, as 3,000 years ago, the East is the home of mental discipline, culture, and repose, where genius is as universal as it is ignored, in consequence chiefly of the want of publicity and of easy communication. Without these advantages we should now be behind the Orientals whom we despise. The one intelligent European among a thousand of his dull brethren is able to pass off his views and inventions as the embodiment of the civilisation of his continent. When the East will have a cheap press and railways—provided always it does not seek to slavishly imitate the West in its reforms—it must resume the position which it once held, owing to the native genius of its peoples. To do this it must give up considering writing as an end, but must merely look on it as a means, of learning. An indigenous alphabet, separate in its letters, will be the first step, and will be the foundation, as His Excellency expects, of a great indigenous civilisation.

I am, &c.,

G. W. LEITNER,

Principal, Government College, Lahore.

22, Aberdeen-place, N. W.

(4).—Letter from Mr. Pagliordini.

Sir,—I perfectly agree with Mr. Frederick Drew in his opinion that it is both desirable and practicable to apply the Roman character to the languages of India—aye, and to all other languages too—but on one condition only, and were that condition satisfied, Dr. Leitner's strictures, many of which are, under existing circumstances, perfectly justifiable, would fall to the ground. That condition is that the Roman alphabet should fit itself for the work. But while it consists of only 26 letters to represent the 48 elementary sounds of the human voice, it is obviously incapable of representing correctly even the languages of Europe, for which it was expressly formed. It must be extended, either by awkward diacritical marks and inconvenient accents, or, according to Mr. Pitman's plan, by the addition of new letters, so that each distinct articulate sound may have one invariable sign to represent it, and one only. Thus extended, it would become a true international alphabet, from which each nation would draw its own special alphabet, only adopting the characters which it required, and rejecting those which represented sound not existing in its language. Thus the English alphabet would consist of 39 letters, the remaining 9 being excluded; the French would consist of 35, the German of 32, the Italian of 29, &c.

Each nation would, moreover, be enabled to represent accurately even its dialects or vernaculars, as it would still find in the international alphabet the character required, *e. g.*, the Devonshire *u*, the Scotch *ch.* &c.

With such an enriched Roman alphabet, Dr. Leitner, though naturally dissatisfied with our present "poor" one, so inadequate to the work

proposed for it, would himself find no difficulty in Romanising not only Hindustani proper, but all the vernaculars likewise.

If Mr. Drew will therefore have the courage to propose an extension of his favourite alphabet, so that it shall contain all that is necessary for the accurate and unmistakable representation of spoken sounds, clearing it at the same time of all redundant forms, such as *c*, *ch*, *ok*, *qu*, *gh*, for *k*, he may have a good chance of success. But while he has only an imperfect, anomalous alphabet, both deficient and redundant, to substitute for the time-honoured alphabet of India, I fear the opponents of a most desirable reform will long have the best of the argument.

Should a precedent be required for this extension of the alphabet we can, without going back to the old Greeks, who did not hesitate to add to theirs the new letters they required, or to the Romans, who themselves added what were in reality new characters, *æ*, *œ*, we can find a precedent, I say, in the introduction of the letter w. With a precedent even Conservatives can move on.

I have treated this question more fully in the second chapter of the "Essay on the Analogies of Language," *Phonetic Journal* for 1864.

I am, &c.,

TITO PAGLIORDINI.

March 6, 1875.

(5).—Second letter from Mr. Drew.

THE ROMAN ALPHABET FOR INDIA.

Sir,—As Dr. Leitner and myself have now both had our say in your columns, and as I feel that there must be some limit to the space you can afford for the discussion of the details of the subject we are interested in, I will no longer dwell on those branches of it in which Dr. Leitner differs from me, but will join in advocating his proposal for a practical, if limited, trial of the Roman alphabet for Indian languages.

That there should be pressed upon Government the advisability of fixing (if not once for all, at all events with the expectation of some degree of permanency) a system of transliteration for the various native alphabets to the Roman is, I think, a proposal well worthy of the consideration of the Council of the Society. And, without going beyond their proper functions as a Society of Arts, they might also press for the application of such a system as should be fixed on, to certain definite purposes—those to which the present multiplicity of alphabets gives the greatest hindrance.

For the Society itself to attempt to determine the best system of transliteration would, I think, be a mistake. That they could, by inquiry, throw light on the subject there can be no doubt, but their decision would not carry the weight that is necessary, it would only add another to the different systems, whereas, what is wanted is a system which, both by its essential excellence and from the authority with which it is promulgated, shall eclipse all others. Now, for the element of "authority" in matters connected with India, we must go to Government. The So-

ciety of Arts would be justified in their action by the fact that already a system exists (partially used by Government departments) that is good enough for the general purpose, the question being whether it could be improved upon, and that question might stand over for the present.

The first objects for which the Roman alphabet should be brought into use, and to which the attention of Government should be drawn, most of us would agree about. The advantages of using it in the Courts are obvious to every Englishman who knows India. For the telegraph service its adoption would do away with the scandal that now exists of a native not being able to telegraph in his own language, except by paying as for a cipher message. Proclamations and notices by Government could well be given in Roman character. Other uses for it would be found as the knowledge of it extended. The more Government did with it, the more quickly would their first measures be justified; the greatest difficulties in the way of its adoption would be in the beginning, before many had learnt its use; these difficulties would best be got over by making a good beginning—by taking a bold step at first.

And not less important is the educational side of this proposal. Dr. Leitner's suggestions on these points are exactly suited to the present stage of the question. That pupils in permanent schools should be allowed to learn to read their own language in the Roman character if they wish it, is a thing that might be arranged without either hurting or frightening anyone. The growth of a literature adapted to the same medium would at first have to be encouraged, but would before long increase of itself.

These measures are simple: the adoption of them can hardly be said to be difficult; a full justification of them is to be found in the present inconveniences. Such measures as are now proposed can be joined in by many whose ultimate expectations are not the same, by those who look only to the partial advantages above indicated, as well as by those who, like myself, will consider them as first steps in the journey that will lead to uniformity of writing in the whole area of India.

I am, &c.,

FREDERIC DREW.

28, Jermyn-street.

(6).—Letter from Mr. E. Thomas.

Sir.—As I gather from the report of your proceedings of the 19th February, that there has been some misapprehension of the part I am supposed to have taken in conjunction with Sir C. Trevelyan in his early efforts at Romanisation in India, as well as in regard to my opinions on these subjects, then or now, I beg to submit, for the consideration of the Society of Arts, my latest impression on the points involved, which were printed as an introduction to the new edition of Marsden's "Numismata Orientalia," before the discussion took place in your rooms.

I may mention, in reference to the general controversy at the meeting in question, that I look upon the Drávidian, or old Indian alphabet, which the Sanskrit-speaking Aryans adapted to their own needs on their domestication in India, as the most perfect alphabet the world has yet produced.

But it is a singular compliment to the Roman alphabet, filtered as it was through independent media, that, with subordinate diacritical modifications, it can reproduce in full integrity all that is really and truly "Aryan" in the severed tongues.

You will also see in the *brochure* herewith forwarded, that, to my ideas, difficulties of reconciliation only commence with the complications of the Arabic alphabet.

I am, &c.,

EDWARD THOMAS.

47. Victoria-road. Kensington, W., April 2, 1875.

(7).—Concluding letter from Mr. Drew.

THE ROMAN ALPHABET FOR INDIA.

Sir,—That which appeared to Mr. Edward Thomas to be an inaccuracy reported in the proceedings of the 19th February, is not so much so as he thinks. I spoke of Mr. Thomas as one of five men who organised the project of the general application of the Roman letters to the language of India; but this was the Rev. J. Thomas, a Baptist missionary. I may, however, say that I was not quite right in counting this latter gentleman with the originators of the scheme. In the middle of the year 1834, the following only were friendly to the plan:—Rev. Dr. Yates, Rev. W. H. Pearce, Rev. Dr. Duff, and Sir Charles Trevelyan; at the end of that year however, Mr. J. Thomas's name is found in connection with it.

The early history of the movement in favour of Roman is to be found in a book, not known to many, entitled "Original Papers Illustrating the History of the Application of the Roman Alphabet to the Languages of India," edited by Monier Williams (Longmans, 1859). A persual of this will enable one to appreciate properly the labours of Sir C. Trevelyan, Dr. Duff, and others in the cause; I have been much indebted to it. I am not, however, such a plagiarist of the arguments there to be found as might be inferred from the coincidence with them of my own. I had independently thought out almost all that I had expressed to the Society, without being aware of what had been done forty years before.

In conclusion I may be allowed to say that Mr. Edward Thomas's testimony to the adaptability of the Roman Alphabet seems to me of the greatest value.

I am, &c.,

FREDERIC DREW.

28, Jermyn-street, April 13th.

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THE

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ROMAN-URDÚ JOURNAL.

No. 5 October 1878.

THE SOCIETY was unavoidably prevented from holding its ordinary monthly meeting in September. The October meeting will be held as usual on the last Saturday of the month.

EDITORIAL NOTES.

We publish in this number of our Journal an interesting letter from Professor Monier Williams, to which we invite our readers attention.

The Panjab Government has offered a prize of five hundred rupees for the best English Sanitary Primer which may meet with their approval. We would suggest that a work of this kind might, with advantage, be published in Roman-Urdú. If His Honor could be induced to place the amount offered at our disposal, we might be able (with the assistance of some of the medical members of our Society) to compile a work which would satisfy the requirements of Government.

We learn from the *Overland Mail* that the Rev. Isaac Taylor is preparing a book on the various alphabets, beginning with the Aramaic character of the papyri and the Phœnician of the Moabite inscription, and coming down to our current writing. There will also be a chapter on the history of the numerals.

We see in the "List of New Books," published by the same newspaper, a "Sketch of the Modern Languages of the East Indies" by Mr. R. N. Cust.

The *Spectator* has opened its column to an amusing discussion as to the expediency of appointing women Inspectors for the Board girl-schools. The school-mistresses themselves appear to prefer Inspectors of the opposite sex, one of them going so far as to say "I feel sure that most of my sex will agree with me, that if we would have true and impartial justice, we must seek it—not among ourselves." Another argument put forward by the same lady is to the effect that "by no one would the efficiency or value of practical cookery be so well appreciated as by a man." On the other hand Miss Cobbe puts the school-mistresses preference for male Inspectors in a different light by quoting a remark of the late Miss Carpenter. "My dear Miss Cobbe, depend upon it, there never yet was a man whom the matron or mistress of an institution *could not entirely bamboozle respecting any department under her control.*"

The *Times* has published, and the *Pioneer* has copied, a notice of Consul Churchill's report regarding the trade of Gílán, one of the Provinces of Northern Persia which adjoin the Caspian Sea. The picture of Persia given by this report is much more favorable than those we have received from other sources, but it is probable that the Northern Provinces of Persia enjoy some advantages both physical and moral which are not shared by those of the South.

However this may be, we would invite the attention of our readers to the defects in civilization which are indicated

by the following paragraph. It should be borne in mind, that the writer's object is to exalt rather than to depreciate our estimate of Persia and the Persians. We have italicized the words to which we would call special attention.

"Almost every child in Persia, male or female, is sent to school to learn to read and write, *or at any rate to learn to repeat certain favorite passages of the Qurán;* and the natural intelligence of these children is so vastly superior to that of their brethren in Europe, and the development of their intellectual faculties at an early age is so astounding, that small children will hold their own with grown-up persons and talk on subjects that would make our little folk of the same age stare with wonder. But, *owing mainly to every book in Persian being a manuscript,* and consequently inaccessible to the lower classes because of its high price, *so that few new books are ever read by the people, the Persians as a nation are still what they were 500 years ago.* Though altogether a clever and industrious people, capable of imitating almost everything that is produced in Europe, they will talk to this day of the four elements believed in in the days of Plato—fire, water, air and earth—and will not be convinced that all such notions have long been superseded by scientific discoveries. They still cling to the notion that the sun and all the stars revolve round the earth, which they believe to be motionless."

Here we have the phenomenon which presents itself whenever we study an oriental nation. The raw material is good; the individuals are equal to those of Europe—perhaps superior. But the product is bad, because the machinery which works up the material, which enlarges, classifies, and perpetuates the results of individual cleverness, is defective.

So much for Persia. In like manner it would be easy to select a score of quotations from works on Turkey, indicating—to those who have eyes to see—that the defects of the Turkish written character have a good deal to do with Turkish mis-government, and consequently with the national ruin to which that mis-government has led. We take the following from a review, which appeared in the *Times*, of a work called *Turks and Greeks*, by the Hon'ble Dudley Campbell. "Mr. Campbell thinks the Turk far more conscientious and self-denying than the majority of Christians, and that as the result of this his physical development and powers of endurance are far above the average. The Turk is never intoxicated. In truthfulness and fidelity he is generally admitted to be far superior to the other races of the country. Of the wealthier Turks many are cultivated and refined. *But they are hopelessly ignorant of the art of government.* They are not given to travel, and as from their slowness in learning foreign languages, *and the difficulty of reading their own, (it takes twelve years to learn to read Turkish)* the majority of them are unable to gain knowledge from books; they substitute for the study of other nations a well assured feeling of their own superiority."

Taking the Muhammadan world as a whole—can we shut our eyes to the fact that its condition as compared with Christendom is one of marked inferiority? To what is this inferiority due? Several answers may be given, each with some portion of truth. We may point to Christianity itself, or to the laws and influence of Ancient Rome, or to the institutions of Feudalism and Chivalry, as some among the causes which have co-operated to make western civilization what it is. But we ask "How is it that the *marked* superiority of Christendom over Islám in military strength, in

material resources, and in wealth, no less than in knowledge and in literary activity, dates from the sixteenth century only?" There can be but one answer to this question. The giant strides which western civilization has made during the last four centuries are due to the "Printing-press." The Muhammadan world will not progress in civilization till it too makes use of the Printing-press, and it will not make use of the Printing-press till it adopts the Roman character.

During the past month the annual examination of Tahsíldárs and Náib-Tahsíldárs has been held throughout the Province. We would ask those who have an opportunity of doing so, to compare the neat appearance of the English questions with the untidy and blotchy look of the lithographed translations. What would candidates at an English examination say to papers without capitals, stops, or notes of interrogation, and disfigured by dots and smudges all over the page?

It would be easy to note in detail other defects in the translations which are due to the use of the Persian character. We draw our readers attention to three of these.

1.—The word "Dattaka," which occurs in the fourth question of the first paper on Civil Law, is altogether unintelligible in the lithographed vernacular, and yet it is the most important word of the question.

2.—The first question of the first paper on Civil Law requires the candidate to define *three* technical terms, "consent" "coercion" and "sale." But it so happens that the Urdú equivalent of "consent" is a compound word, and as the Persian character is unaided by any such devices as inverted commas or stops, the vernacular reads as though

the candidate were called upon to define *four* terms, "razá wa raghbat wa jabr wa baia."

3 —Compare the third question of the second Civil paper as it is arranged (1) in English and (2) in the Vernacular.

In English it is as follows :—

III. How may the following decrees be executed ?

For specific movables or recovery of wives ;

For specific performance or restitution of conjugal rights ;

For execution of conveyances.

In the Vernacular the three divisions of the question are jumbled together, and it reads (after correction of clerical errors) as follows :—

(3). Bayán karo ki digríát hasb i zail kistarah ijrá ho-saktí hain kháss shai manqúla yá bázúí aurat kháss dád rasí yá haqqúq izdiwáj yà likháne intiqál náma.

The August number of the Proceedings of the Bengal Asiatic Society contains an obituary notice of the late Mr. Blochmann. It appears that he was born at Dresden in 1838. From 1855 to 1857 he studied Hebrew and other Oriental languages at the University of Leipzig ; he afterwards studied for a short time in Paris. He came to India in September 1858. At first he appears, for want of employment, to have been reduced to great straits, and he at one time enlisted in the army ; but he soon found a friend in Captain Nassau Lees, through whose assistance he was appointed to a subordinate post in the Madrasa College in 1860. From 1862 to 1865 he held the Professorship of Mathematics in the Doveton College, but in 1865 he rejoined the Madrasa. From that year to his untimely death he was well known to all who take an interest in Oriental scholarship.

We regret to announce the death of another distinguished savant—the well known French Orientalist M. Garcin de Tassy.

We have twice promised to lay before our readers a statement in the vernacular (from a munshís point of view) of the arguments for and against the introduction of the Roman character. We find that our space will only allow us to carry out half our promise in the present number of the Journal. We publish a transliteration of the article which appeared in the *Akhbár-i-Anjuman* on the subject. Our reply will appear in the next number; also a detailed statement of the argument in our favor from the pen of a native supporter of the movement.

We regret that our arrangements for transliteration are not yet complete. Type however has been ordered from England, and will be available in a month or two. Apart from the deficiencies of our type we have to apologize for occasional errata in the Roman-Urdú portion of our Journal. These will become more rare as the printers become more accustomed to Roman-Urdú proofs.

A "PRACTICAL PRINTER" who has had a long experience of printing in Oriental type, writes to ask us to note that it is usually estimated by printers that Roman type lasts three times as long as the other. The small dots and fine lines break off or soon wear away, rendering the type useless for distinguishing the letters, accents, &c. There is also a great difficulty in training compositors to Fársí printing, whereas the most ignorant little boy can be taught the Roman in a few weeks.

The fine tails on the black letter type are also easily broken, and this is one of the main reasons why the economical Germans are taking to the more substantial Roman.

The Journal of the National Indian Association for September contains an article by a native gentleman—N. J. Ratnagar—on "Letter-writing in India."

Having admitted that the Postal Service is one of the civilizing institutions which India owes to English rule, and having also referred to the vast amount of official correspondence which passes through the Indian Post Office, the article proceeds to describe the general features of native correspondence—

"In many cases the letters are written by professional writers who are paid a small coin for their labour by those who know not how to write. The address may be often imperfect, or may contain unnecessary words. One great fault is that there is very little space left between one word and another, and between one line and another; the style is rude, without grace, and wanting in brevity. A logical or natural division into paragraphs of the whole subject matter is not to be expected. As many things as are to be said are put together, joined by conjunctions, forming a compound very difficult to be analysed."

In another part of his article the writer complains that his fellow countrymen neglect letter-writing and similar departments of literary composition.

"The educated natives write little. They have not learnt to keep a diary. They do not write their memoirs or antobiography—not necessarily for publication, but for the use of the family, and for the great improvement in morals

and character which is believed to be the result of such practice. The want of private records is a great difficulty of the Indian historian. They may throw light upon events such as the Government records cannot do. They may enable him to comprehend the past better, and serve as a guide to his imagination in the composition of his narrative. The history of the people of India is not yet written. . . . . So long as India possesses no private records, memorials and biographies, memoirs and diaries, letters and documents, from the pen of persons of character and strong individuality, to assist the historian in his survey and study of the past and of the whole of the people of the past generation, the history of the kind we want will remain unwritten, or if written, will not have that value and that pathos which, from such works as those of Pepys and of the excellent wife of Colonel Hutchinson, belong to the history of the English nation."

There is another article in the same Journal entitled. "The Kindergarten for India." It is by an English lady who was formerly in charge of the Government Female Normal School in Madras. She appears to have been much distressed by the "stupifying" mode of tuition in vogue in the village schools of that Presidency; indeed, she is disposed to attribute much of the apathy of the adults to the want of intelligent teaching in childhood—

"I suppose that the mass of Hindús who receive any teaching at all as children receive it in the "pial schools." * From what I have gathered at these schools the children are in them almost from sunrise to sunset, and hour after hour

* Appparently a Madras expression for "primary schools."
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they sit in rows on their mats chanting in a monotonous tone the alphabet, numbers, and so on. Everything learned appears to be learned by rote, and chanted simultaneously, unvaried by question or explanation ; and in the few opportunities I had of examining native schools (even of a higher class than the "pial schools") I almost always found that the reading in the younger classes was no reading at all, but repetition from memory."

CORRESPONDENCE.

Letter from Professor Monier Williams.

August 29th, 1878.

Dear Sirs,

Your letter of July 15th reached me last week, and the 1st number of the Roman-Urdú Journal last Tuesday.

I need scarcely assure you that I am most pleased to hear that a Society has been formed at Lahore for the promotion of the scheme I have so long advocated—the application of the Roman alphabet to Oriental languages.

It is evident from one of your Resolutions that you are aware that I have been a persistent supporter of the Romanizing movement inaugurated by Sir Charles Trevelyan and others in India.

I was selected by Sir Charles Trevelyan to edit all the papers and letters which illustrate the history of the movement. The result of my editorial labours was published by Messrs. Longman and Co. and is still, I believe, procurable.* I also edited a Romanized edition of the Bágh-o-Bahár, published by Messrs. Longman. To that work (now I believe

* It is out of print, but we have received a copy from Sir Charles Trevelyan.

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out of print) * is prefixed an essay written by me on the application of the Roman alphabet to Indian languages. If you like to reprint it in your Journal I shall be happy to send it to you.

You know, I dare say, that I have made free use of what I call the Indo-Romanic alphabet in my Sanskrit-English Dictionary, published by the University of Oxford (Macmillan and Co.). In the preface to that work you will find a statement of my views on the subject of transliteration, and as the book is too expensive for ordinary students (£4-14-6) you might like to reprint that particular section of the preface. † If so, it is at your service.

Be assured of my warm sympathy, and of my desire to aid you in the important work you have undertaken to the best of my ability.

I am,

Dear Sirs,

Very faithfully yours,

MONIER WILLIAMS.

P. S.—I may also refer you to what I have written in relation to the Romanizing of Urdú in the June number of the Contemporary Review. The article is called "Facts of Indian Progress."

ETON COLLEGE, WINDSOR,

August 31*st*, 1878.

DEAR SIRS,

I have received your letter of 15th July, forwarding the first number of the Roman-Urdú Journal.

The news of the formation of the Roman-Urdú Society has given me the greatest pleasure—the more since I believe that I can perceive in your intentions a spirit of deter-

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* There is another edition by Messrs. Allen and Co., which is still procurable. But this does not contain Professor Monier Williams' essay. We hope to reprint the essay as soon as we receive a copy.

† We hope to do so.

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mination and perseverance founded on a true appreciation of the importance of the object of your Society.

It has been a matter of regret to me for the past three years that I could see no way of furthering a cause, the success of which, I had no doubt, would bring very decided benefits to a considerable portion of the people of India. The formation of the Roman-Urdú Society is a new step—I hope I may count it a long stride—in the progress of it. If now I can in any way co-operate, what time and attention I can spare from my daily occupation here will be freely given. The battle of Roman *versus* Persian, Nágarí, and others, must be fought out in India; but there may be ways in which those at home can help; to do so they must be kept aware of every step taken by your Society; means of obtaining the Roman-Urdú Journal (whether by membership or otherwise) should be supplied in England, and attention should be called to it in some of the various ways which are at our command in this country. For any purpose which, in my present position, I could carry out, the Society may command me. Meantime, I shall hope to be able to make some suggestions by way of contribution to the Journal.

It is hardly necessary for me to say that I approve of the reprinting of my paper read before the Society of Arts.

I remain, dear Sirs,

Truly yours,

FREDERIC DREW,

ASSISTANT MASTER,

At Eton College.

The Secretaries of the Roman-Urdú Society, Lahore.

We reprint in this number of our Journal an editorial which appeared in the *Civil and Military Gazette* of August 8th. It has probably been already read by most of our Indian subscribers, but it may be new to some of our English readers. In any case one object of this Journal is to preserve everything of value which bears on the Roman-Urdú question. We are glad to have secured the support of the Panjab Press, and trust that other Indian newspapers will give their consideration to the important reform we advocate.

THE ROMAN-URDU SOCIETY.

The second number of the journal of the above Society contains a lecture by Mr. Frederick Drew on "the possibility of applying the Roman alphabet generally to the languages of India," which sets forth in a very lucid and temperate statement the hopes and objects of those who have recently revived a scheme which was originated forty years ago in Calcutta by Sir Charles Trevelyan, in conjunction with four others.—Dr. Duff, Mr. Yates, Mr. Pearce, and Mr. Thomas. The subject is one of the highest public interest, and is one at the same time peculiarly open to controversy. The scheme proposed, if successful, would work little short of a revolution in the system of public education in this country, and would therefore ultimately exercise a degree of influence on the minds of the rising generations which could not fail to modify in a very important degree the condition of the people in almost every material respect. For, necessarily as it would affect the knowledge, the opinions, and the feelings of millions, the wave of the new educational impulse would assuredly carry with it the weight of an immense power either for weal or for woe. We do not then require an excuse for considering the subject, and of course the first point of such consideration is whether the scheme, as now revived, is possible. On this point we think Mr. Drew has made out a very good case. The transliteration of eastern writings for limited purposes, quotations from books, proper names, &c., had naturally been practised from the commencement of interest in eastern affairs, and Sir William Jones in 1788 introduced a system to aid writers in such purposes. It must be quite clear that before any individual can learn a foreign alphabet the character must be transliterated for him into forms with which he is familiar, to enable him to pronounce them at all; or else, as in the case of the wholly illiterate, the sound of each letter must be pronounced for him by a teacher. To reduce this phonetic teaching to a system was the aim of Sir W. Jones; and though it may be objected that English letters will not serve to guide a learner unacquainted with an eastern language, say Persian, to a correct pronunciation, unless his tuition is completed by hearing the words correctly spoken, the same objection applies to all teaching of foreign languages. Even when the alphabet is the same, as when an Englishman learns French, he will

never acquire a correct pronunciation from books alone ; nor would an English student of Hindustani correctly pronounce that language, unless he heard it, even though he should learn all the eastern alphabets in which it is written. And it would follow that if an Englishman learned to read Persian transliterated into Roman-Urdú, and at the same time had the advantage of hearing the Persian words properly pronounced by a Persian munshi, his knowledge of the language so acquired would be, *cæteris paribus* (the numbers of books read being the same) exactly equivalent to that acquired through the medium of the Persian alphabet. Now, if this argument be correct, and we can see no fallacy in it, the only practical difficulty the student has to contend with, is, that whereas there are already a great number of books printed in the various eastern characters, whereas, in fact, the literature of the East already exists in such characters, there are very few books in the Roman-Urdú. But that is a reason for, and not against, the production of books in the Roman-Urdú. Let us quote from Mr. Drew, and we shall soon see a practical reason for the endeavour to substitute one alphabet for ten now required in the transaction of any ordinary business in this province :—

In the Panjáb, then, we find the teaching of the Government schools to be, for the most part, in three different characters, the Persian, the Dewanagri, (or Sanskrit), and the Roman ; the two former, at the option of the learner, for the Hindustani language, the last, necessarily, for English. But here, in the teaching of the Government Schools, is not included the mother tongue of the greater part of the people of the Panjáb ; one who should wish to learn to read and write in this must do so through a fourth character, the Gurmukhi. Nor is this all ; none of these will enable a native to look over his account at a merchant's or at a banker's, if perchance he should wish to verify an item ; for these purposes one would have to learn two more kinds of writing, the Banya and the Lande. Yet others will one come across in the Panjáb, though but occasionally ; still some of these are used in business by Government officials. On the currency notes will be some writing which any one who has mastered the above six kinds will think he ought to be able to understand, yet he will fail to decipher it, for this is in the Bangalí character ; while a receipt for money paid into one of the Government treasuries will likely, among some writing of some of the sorts we have above enumerated, have writing not readable except by those whose education has taken a different line, for this is in the Kaithí character. Nor have we yet come to the end of the enumeration of alphabets in the province of the Panjab. If we go to the hills, to the Kangra district, we find yet another form of writing ; and, further among the mountains, in the Lahol valley, we reach to where the Tibetan character is used. After this enumeration I think you will be ready to allow that I under-rated rather than exaggerated the confusion of hands.

That you may appreciate at one glance the great number of characters used in the Panjab, I here show you a list of them in the left-hand part of the accompanying table :—

TABLE I.—CHARACTER and LANGUAGES IN USE IN THE PANJAB.

Characters.	*Languages.*
Persian, Devanagari, or Sanskrit, Kaithi	Hindustáni.
Gurmukhi, Banya, Lande	Panjábí.
Kangra	Hill dialect.
Bangalí	Bangalí.
Tibetan	Tibetan.
Roman	English.

Some of these, it will be understood, are much confined locally; of some the use is confined to one class or trade; others, though to some extend used in the Panjáb, belong to distant parts of India But all, whether separately important or not, may fairly be said to have a cumulative effect in the argument.

Surely a scheme which would reduce the number of alphabets from ten to one promises a practical gain. But, say its opponents, there is no literature in any of these eastern languages written in the Roman-Urdú character; a long period must necessarily elapse before any such literature can be created, and, in the meantime, are the students to abandon the cultivation of the Arabic, Persian and Sanscrit tongues until all the books in them have been transliterated into Roman-Urdú characters? To this we reply, certainly not. But let a beginning be made. Let scholars cultivate their learning in the perusal of their favorite authors in their original alphabets. But let all the rising generation learn the Roman character. Let certain standard works be transliterated for their use. Let the young learn to employ that character for purposes of every day use, and the pronunciation of the common words so written would speedily teach them the correct equivalent of sound proper to the Roman-Urdu letters in any book of subsequent study. There must be a beginning to everything. We are quite ready to admit that some years may elapse before the scheme can be turned to considerable account. But its supporters, and we include ourselves in that category, believe that infinite facilty for the study of all the oriental languages would follow if one simple alphabet like the Roman could be made to supplant the scores of varying characters now in use.

If we take the example of the Spanish or Italian language, no one will affirm that an Englishman could learn either one or the other with as much ease as now if its alphabet

were other than his own. Not many learned European scholars know Hebrew or Chinese. But if we desired to make facilities to study these tongues, we could devise no simpler scheme than to transliterate them in the Roman character..

As a matter of fact, the Roman character has been pressed into the service of languages infinitely more difficult of pronunciation than either Persian or Arabic or Sanskrit. The language of the Khasya tribes in Assam is written in it alone. And the Gaelic and Welsh tongues are both written in it alone. But let any one of our readers who have never heard Gaelic spoken try to pronounce the word *faidheadaireachd* (prophecy), or, who have no knowledge of Welsh, read the word *fy nghar* (my friend).

Yet both these languages are written and read by thousands in the Roman character. We may fairly assert that all the modern oriental languages would be more tractable than these.

The Principal of the Government College, Lahore, has recorded his opinion on this subject. He says: "Supposing now we introduce the Roman character into our schools, there will be every avidity to learn it, because it will be presumed to be a step towards the acquisition of *English*. This desire we shall not be able to satisfy as we have not enough teachers of English." But surely this is only an argument for more teachers of English to be provided. Dr. Leitner continues: "The result will be the spread of discontent into the villages which is now chiefly confined to the towns. Indeed, as it is, every boy that goes to a Government school does not do so for the sake of education, for that he believes he gets elsewhere, but because he thinks that he has laid the authorities under some obligation to provide him with an appointment. The class of clerks is already getting too numerous, and whereas a *safeyd posh*, or one who has to dress as a gentleman in white clothes, can be got for fourteen shillings a month as a vernacular clerk, as much has had to be paid recently for a fair carpenter at Lahore."

[It may be remarked, *en passant*, that the learned Principal has himself pressed the Roman-Urdú into his service to explain his meaning in the very passage quoted here.]

All this however might be accepted as an argument against *any* education at all, instead of as an argument against merely facilitating education. If a thing be worth doing at all, it is worth doing well. The idea subsequently set forth by Dr. Leitner that, in adapting the Roman character to eastern languages, "the slightest accident may give rise to misrepresentation, and class it among the insidious attempts to subvert their religion with which the natives already credit us," appears to us a sheer absurdity. The Hindoo who learns the Persian alphabet does not therefore credit the subversion of his religion by Persians. The Muhammedan who would learn Sanskrit would hardly be deterred by the fear of being converted to Hindooism by the process.

In face of such opposition as this, Mr. Drew and his supporters may, we think, fearlessly continue their efforts in a very desirable and useful direction. If the Government would give effectual aid in multiplying books printed in the Roman-Urdú character, the experiment could soon be put to a practial test—the use or disuse of the books themselves. But the production of such books must necessarily keep pace with the instruction afforded in the character. Both steps must be taken simultaneously.

The argument of the literary man which is sometimes adduced against the Roman-Urdú scheme, *viz.*, that the introduction of the Roman-Urdú character and the disuse of the vernacular would tend to injure scholarship and depreciate learning, is, we apprehend, of little weight against the facilitating of general education, which is the practical results we hope for. The force of a fine passage from Sadi would surely not be weakened if read out to a class of students from a book printed in the Roman character.

It is the power of the words, and the meaning of them, as spoken, which makes the impression on, and elevates, the human mind. An eloquent preacher in Gaelic does not impress his Highland hearers less because the words he reads to them are written in the Latin alphabet.

The philologist and the student of mere etymology might miss, perhaps, a branch of their research were the eastern alphabets altogether lost. But for the professors of learning these characters would remain available long after the Roman-

Urdú had become the general medium of education for the vulgar. Dr. Leitner himself remarks very truly, "After all, alphabets are conventional renderings of sounds, liable to various pronunciations even when the same signs are used." The sense of words, not the form of letters, enlightens the mind of the reader. And any system which facilitates the study of a language by the removal of obstacles, is in itself a step in the right direction, *viz.*, the propagation of knowledge.

That simplification which should make one alphabet supply the place of many, is such a removal of obstacles, and we applaud the attempt to effect it.

AKHBÁR-I-ANJUMAN-I-PANJÁB.

26th July.

Láhor men chand Sáhibán i Yúropíyan kí himáyat men ek "*Society*" is gharaz se qaím húí hai, ki bajáí harúf i fársí yá harúf i nastalíq ke, jin men áj kal zabán háe Urdú, wa Fársí, waghaira, likhí játí hain, harúf i Roman, yaní harúf i Angrezí, ká istiamál kiyá jáwe; yaní harúf angrezi hon, aur un men koi zabán, Urdú ho, khwáh Fársí, yá Panjábí, Nágrí, waghaira, likhí jáwe. Bánián i "Society" ká muddaá yih hai, ki tamám mulk men ammúman, aur adálatháí Sarkárí men khasúsan, harúf i roman ká rawáj diyá jáwe, jis se unkí dánist men sahúlat kár i tahrír men hásil hogí; aur is ke aláwa un mughálton se naját hásil hogí, jo khatt i shikasta ke ámm istiamál se ab paidá hote hain, kyúnki unká qaul hai ki khatt i shikasta ká rawáj ab aise bedhange taur se mulk men taraqqí kar gayá hai, ki uske muzirr natíjon ká dafíya siwáí iske nahin hosaktá, ki harúf i roman ká istiamál kiyá jáwe.

Apní gharaz ke hasúl ke liye, bánián i "Society" ne ek risála i máhwárí bhí chhápná shurúa kiyá hai, jiská pahlá nambar sháía hochuká. Is báb men, "*Major J. Pársons*" Sáhib Bahádur, "Deputy Commissioner," Gujrát, ne ek chitthí akhbár "*Civil & Military Gazette*," Láhor, matbúaa 17 Juláí san i húl men chhapwáí hai, jis men Sáhib i mausúf ne apní mukhtasar wajúhát adam-istimál i harúf i roman kí dí hain. Sáhib i mamdúh farmáte hain, ki main apne guzashta báís sál ke tajriba i júdishal se kah-saktá hún

ki "Roman-Urdu Society" ki tajwíz qábil i amaldrámad nahin malúm hotí. Apne tahrír men Sáhib i mausúf ne is bát par ziyádatar hasar rakhá hai, ki roman-urdú men jabtak haruf ke úpar alámàt i riháo wa sukún wa ghunna, aur aur mukhtalif áwázon kí na dí jáwenge, mumkin nahín ki talafiz i harúf sahíh sahíh ádá hosake, yá ibárat sihhat wa darustí ke sáth parhí jásake; aur agar liház in alámát ke tahrír karne ká haruf i roman men rakhá jáwegá (jiská rakhná labudd wa zarúrí hogá), to Sáhib i mausúf farmáte hain, ki haruf i roman kí tahrír men dochand waqt sarf hogá, ba nisbat uske jo fársí ke likhne men sarf hotá. Dúsrí wajh Sáhib i mausúf yih tahrír farmáte hain, ki amla i desí ko ab to desí siyáhí aur desí qalamon par tál diyá játá hai, ki usmen sirf kauríon ke dám áte hain; haruf i roman ke liye kharch ba muqábila uske bahut ziyáda karná paregá. Angrezí likhnewále ke liye mez bhí cháhiye, kursí bhí cháhiye, istíl yá quíl pen bhí cháhiye, dawát bhí nafís darkár hai, "blotting" kí bhí zarúrat hai; yih sab akhráját lá-budd karne parenge, warna kár-rawáí na hosakegí. Yih fársí to nahin, ki baithe bhí likh-le, lete bhí qalam már-le; Sáhib kursi par tashríf rakhte hain, muharrir khara-hai, yá dozánú baithá hai, khare hí khare yá baithe hí baithe hukm likh-diyá; gharaz gharíb fársí ke liye, akhráját i gharíbána, aur amír angrezí ke liye musáraf i amírána darkár hain, aur jab yih súrat hai to umen nahin hosaktí, ki sarkár akhráját i kasír kí jo haruf i roman ke istiamál men biz-zarúr áid honge, mutahammil ho, aur unká rawáj adálat-háí sarkárí men rakhe.

Hamáre "Major Pársons" Sáhib Bahádur ke umda daláil se bil-kull ittifáq i ráe hai. Názrín i akhbár ko yád hogá ki kuchh arsa húá "Government" i Panjáb ne hamárí "Society" se ba liház i risála i "Mr. Fredrick Drew" Sáhib Bahádur, istafsár farmáyá thá, ki áyá "Society" kí dánist men haruf i roman ká rawáj bajáí haruf i fársí kí, zabán-háí desí ke likhne ke liye, munásib aur qábil i amaldarámad hai yá nahín? Iská jawáb "Government" i Panjáb kí khidmat men Anjuman-i-Panjáb kí taraf se nafí men bhejá gayá thá; ab yih naí "Society" mumidd wa muáwin i tarwíj i haruf i roman kí qáim húí hai. Hamárá kullí ittifáq is muámala men tajriba-kár Sáhib Diptí Kamishnar, Gujrát, kí ráe se hai, aur hamárí wajúhát ittifáq karne kí yih hain.

I.—Roman harúf ghair zabán ke harúf hain ; wuh munásib i hál sirf angrezí zabán ke hosakte hain, jiske liye wuh mauzúa hain ; koi munásibat i wájib unkí zabán-háí mashraqí se nahin hosaktí. Máná ki alámát ke istiamál se talafuz i sahíh ke ádá karne men kisíqadr sahúlat hásil ho, lekin desí zabán ká talafuz harúf i angrezi men khwáh lákh alámaten lagáo, sahíh taur se ádá na hogá ; desí zabánen hrúf i roman ke sabab se bil-kull bigar jáwenge, aur kuchh desí, kuchh angrezi hokar, ajíb hai, at ikhtiyár karenge, jiská natíja mulk ke liye niháyat kharáb hogá.

II.—Harúf i angrezí taadád men kam hain yaní sirf 26 hain, hálán-ki fársí yá urdú ke 35 hain ; jis zabán ke harúf ba-muqábala dúsrí zabán ke isqadr kam hon, unmen qillat i harúf kuchh kam zarúrí wajh adam-istiamál i zabán-háí dígar kí nahin hosaktí. Yih nuqs i aslí yá paidáishí aisá hai, ki uská muáwaza kisí tarah se nahín ho-saktá ; yih máná ki angrezí men baz do harúf ke miláne se ek aur áwáz paidá hojátí hai, maslan " P. H." ke miláne se fe (ف) kí áwáz, aur " S. H." ke míláne se shin (ش) kí áwáz ; lekin phir bhí yih harúf isqadr náqis nain, ki mumkin nahin ki púrá labo lahja aur sahíh sahíh talafuz alfaz i Urdú yá Fársí yá Hindí, waghaira, ká harúf i roman men ádá hosake.

III.—Roman-Urdú go Yúrapín hukkám i adálat ke líye kisíqadr sahúlat ká báis tahrir i shahádat waghaira men ho, lekin yih sahúlat likkne yá parhne ké sirf unhen ke liye hogí, isliye ki angrezí unkí mádarzád zabán aur harúf i angrezí unke rát din ke istiamál men hain. Isko ba wajh i masháqi sháyad jald likh bhí len, aur parh bhi len ; aur yih sahúlat bhí unhen jo hásil hai, mahz ba wajh unkí adam-wáqifíyat yá káfí taur se wáqif na hone desí harúf wa desí zabán se hai, ki wuh sirf ek hí harúf aur ek hí zabán achchhí tarah se jánte, aur samajh-sakte hain, aur is liye ba muqábala i wáqifíyat i harúf wa zabán i digar, mughálta yá ishtibáh men nahin parh sakte. Báwsaf in tamám fawáid ke bhí, jo desíon ke muqábala men Yúrapín logon ko hásil hain, mumkin nahin, ki fáida i sahih talafuz Yúrapín logon ko bhí hásil ho, aur jo ajnabíyat aur mugháirat unhen desí muháwaron aur istiláhon se hai, uská muáwaza harúf i roman se miljawe, ki wah talafuz bhí achchhí, tarah ádá karne lagen, aur desí zabanon ké maní bhí qarár wáqií taur se samajhne ke qábil hojáwen. Pas, bará nuqsán Yúrapín Sáhibán kí hálat men yih hogá, ki wuh roman harúf ke

sahâre par thorí bahut wáqifíyat desí zabánon se jo hásil karte hain, uská hásil karná bhí chhor denge, aur ná-wáqifíyat i zabán i mulk ke sabab se ab agar dahchand ghalatiyan karte hain, to phir sad chand kiyá karenge.

IV.—Roman-Urdú desí becháron, (yaní amla i fársí—khwán) ke liye ek musíbat i táza hojáwegí. Ba súrat i rawáj i harúf i mazkúr, ahl i amla ko angrezí men isqadr mahárat paidá karní zarúr hogí, ki wuh harúf i roman men desí zabán likh saken. Istarah goyá unhen burhápe men tálib-ul-ilm banná, aur az sar i nau kitáb dar baghal honá hogá. Agar yih kahá jáwe, ki roman ke likhnewále naí paud ke ádmí, yaní nau-jawánán i talim—yáfta, honge, to yih sawál hai, ki yih búrhe phir kahán jáwenge? unká to phir Khudá hí háfiz haí. Agar yih kaho, ki yih áj na hogá, bís, tís, baras men jákar hogá, jab búrhe sadhár jáwenge, aur unkí jagah nau jawán lenge, to jawáb yih hogá ki phir imtidád i zamána wa khwáhish wa mailán i tabáia par hí kyún nahín rahne dete; jaisí mulk ki súrat kisí zamána men jákar hogí, us zamána men khud jo honá hogá so hojáwegá; aur yih sabút is bát ká húá, ki harúf i roman is zamána ke munásib i hál nahín, aur yih bát hanoz ghair-muqarrar hai, ki kis zamána men munásib i hál honge.

V.—Fársí harúf se yahán ke log—kyá Hindú aur kyá Musalmán—isqadr mánús hogae hain, aur unká rawáj saikron sál se mutawátir aur alà-l-ittisál istarah hotá chalá áyá hai, ki mumkin nahin ki roman harúf unkí jagah, waisí hí sahúlíyat wa ásání se qáim hosaken, jo khatt i nastaliq ko hásil hai. Desí log hargiz mushtháq tahrír i harúf i roman ke aur mushtháq uske jald parhne ke usí tarah nahin hosakte, jaise ki shán tahrír i fársi aur harúf i fársí men desí zabán ke parhne ke hain; iská sabút yih haí ki ek taraf ek muharrir fársí-khwán ko bithlá díjeye, aur dúsrí jánib ek angrez angrezí-khwán ko, aur koi bayán i wáhid zaban i Urdú men donon se likhwáiye; yaqín hai ki muharrir nisf se bhí kam men us bayán ko likh legá, aur angrez likhtá hí rah-jaegá. Phir jab wuh donon likh len, to donon se apná apná likha húá parhwáe, yaqín hai ki Urdú-khwán bilá diqqat far far parhtá jáwegá, aur angrezí-khwan na sirf talafuz men ghote lagáwegá, balki atak atak kar, aur rah rah kar, parhegá.

VI.—Harúf i roman das martaba ziyada jagah apni tahrir men ba muqábala harúf fársí ke lenge; ek ism i wáhid

"Ram Chand," jo fársí men ek nákhun barábar jagah likhne men cháhtá hai, roman men ek satar roktá hai. Mukhtasar yih, ki jitní jagah angrezí ká ek harf rokta hai Urdú ká ek kalima yá jumla nahín roktá; pas isí andáza se samajh lená cháhiye, ki angrezí kí tahrír men bhí banisbat fársí ke dah chand waqt lagegá.

VII.—Harúf i roman ká ámm istiamál na sirf amli taur se diqqaton se bhará húá hai, jaisaki hamne sadr men bayan kiyá, balki desí logon ko uski rawáj kí mukhálifat men ek qawí hujjat yih hai, ki wuh hádim desí ulúm ká hogá. Log jo áj kal thorí bahut Arabí, Fársí, Hindí, Shastrí, apne qadím, ulúm i abáí, síkhte hain, aur jin ulúm i qadima ki nisbat, "Government" ká manshá hai, ki desí log sikhen, ba súrat i rawáj i harúf i roman log unki taraf se bilkull rú-gardán hojawenge, aur jab dekhenge ki husúl i mulázimat i sarkár ká sahl zariaa, angrezí se is darja tak wáqifíyat hásil karná hai, ki ádmí harúf i mazkúr men apná matlab ádá kar liyá kare, to fársí, Arabi, Shastrí kitábon ko juzdánon men lapet kar, ták par dhár denge, aur angrezí ko hí orhna bichhauná baná lenge. Natija yih hogá, desí logon ki hálat ba darjahá, us se badtar hojáwegí, jo ab hai, aur jo jílá baz ashkhás men talím i Arabí wa Fársí waghaira se hotí hai, wuh bhí na rahegí, aur yih log sirf túti phúti Angrezi-khwan honge, jo nim-tar angrezí bol len aur thorá bahut likh len, aur phir talásh i rozgár men máre máre phiren; unká hál phir aur bhi ziyádatar qábil i rahm hojáwegá, kyúnki Shástrí, Arabi, waghaira, to unse mutlaq yá anqarib chhut jáwegí. Rahá angrezi, so umed nahin ki ámm iflas i mulk (jo natija desí logon ki hí ghaflat ká hai, aur jiske liye bahut kuchh wuhí mulzim hain) unhen káfí muhlat is bát kí de, ki wuh takmila zabán i angrezí ká karen. Mundarja i bálá khass qabúhát nisbat rawáj i harúf i roman hain, jo hamáre khiyál men is waqt ásaktí hain. Harúf i Fársí ki nisbat barí bhári iitiráz yih kiyá játá hai, ki Shikasta harúf be-nuqat ko jistarah cháho parh-lo, aur is wajh se muqaddamát i jál paidá hote hain. Ek adná kamí wa beshí karne se barí bhári jal-sází harúf i Fársí ke zariaa se hosakti hai. Hamare nazdík jis-qadr jál-sázíán ab hotí hain harúf i roman se kuchh kam na hojawenge. Jál jaise hote hain kam o besh barábar hote rahenge, aur hamesha se hote áe hain. Hán, tadábír i mundarja i zail ba ikhtiyár i sarkár hain, jo maujuda qabúhát ke rokne ke liye honí cháhiyen.

I.—Yúrapín hukkám káfí taur se zaban-hái desí se wáqif nahin hote; unkí ná-wáqifíyat yá káfí taur se wáqif zabán-hái desí se na hone se bare bare fatúr aur kharábián wáqia hotí hain. Pas, aise wasáil souche jáwen jinse Yúrapín hukkám ko ziyádatar wáqifíyat zabán-hái desí se ho, yaní isqadr káfí ho, jis se wuh Urdú kar-rawáíon ko husn wa qubh ko apní ánkhon se dekh saken, aur khud unkí jánch partál kar liyá karen, peshi ke muharriron aur sarrishtadáron ke, is báb men muhtáj na rahá karen.

II.—Sirf wuh log dákhil i amla i Fársí húá karen, jo pákíza khatt i nastaliq likh sakte hon, jinkí imlá-sahíh ho, aur jo ibárat i sáf bá muháwara i sahih likhne ke qábil hon. Baz nazíren aise dekhe játe hain ki ek shakhs "Extra Assistant" hogayá hai, lekin imlá tak sahíh nahín likh saktá, na use ibárat i sahíh qábil i fahm likhne ká salíqa hai. Jab yih hál uske mádda i ilmí ka hai, to kyá umed hosaktí hai ki wuh apne faráiz i mansabí aisi achchhí tarah se ádá kartá hogá jaiseki karná cháhiye? go máná ki wuh qánun kí táng thorí bahut tortá hai, lekin sirf yihí ek amr to náhín, jis se admí mustahiqq i taraqqí hosake.

III.—Tákíd kíjáwe ki adálaton ki tamám kar-rawáíon men bad-khattí se qataí ijtinab kiya jáwe, aur jumla kághazát i sarkárí khatt i shusta o sáf men likhe jáen; jo kághaz harúf i Shikasta wa be nuqat men ho, yak-lakht mustaradd kiyá jáwe, aur uskí dúsrí naql bad-khatt likhne wále kí sarf se karáí jáwe. Jab aise tákidí ahkám járí honge, to mumkin nahín ki shikáyat i maujúda hosake, yá koí wajh uske kiye jáne ki ho. Pichhle zamána ke talím-yáfta fársí-khwánon baz ab bhi sab se aalá uhdon par mámúr hain, jo ek desí shakhs ko milsakte hain; unke khatt niháyat shusta wa pákíza hain, aur unká mádda i ilmí wa qábiliyat wa jauhar i zátí, dalíl unki sábit-qadamí ki, unke tamám kár-o-bár i zindagí men hai. Iske bar-khiláf dekhá gayá, ki jo log naí tahzíb ka parchháwán apne úpar dálná cháhte hain, wuh bidún wáqif hone aslí khúbi-hái tahzíb i mazkúr aur bilá liház is amr ke, ki wuh dil se koshish is bát kí karen ki us tahzíb se wáqií fáida úthaen, takmila i tahzib isí ko samajhte hain, ki angrezí par ki qalam aur angrezi dawát se fársí ká khún karen; unki tahrir na to Urdú hí hotí hai, na angrezí, mil milákar kuchh ajíb qism kí hojáti hai; kyá khúb hotá ki yá to wuh púre angrezí-khwán hi hote aur angrezi likhte, yá pure fársí-khwán hote aur fársí ká

haqq ádá karte! Pas, "Government" ko dekhná cháhiye, ki is qism ke ním fársí-khwán log fársí amla men naukar na hone páyá karen, aur sirf zi-istiadád log mulázim huá karen, jinkí talím umda asúl par húí ho; phir yaqín hai ki shikáyat jo fársi-haruf ke istiamál ki nisbat kahín kahin kijátí hai, bilkull mafqúd hojáwe. Faqat.

LATIFA.

(from the Aftáb-i-Panjáb, and the Audh "Punch.")

Ek Bandar kí ajíb kár-rawáí.

Ek "Jává" ká akhbár bayán kartá hai; ki ek Angrezi daktar ke pás ek qadd-áwar aur hoshyár bandar hilá húá tha; jis ko wuh apne kám karne ke kamre men apne hamráh rakhte the.

Jab ki wuh murdon ko chírá phárá karte the; to us bandar ne bhi, aksar murdon ko chírte hue dekhá thá; aur us par bahut mutawajjih rahá kartá thá.

Ek roz jab ki wuh apne málik ke sáth, kamre men akelá baithá húá thá, us ne záhirá dil men yih sochá, ki ab apne málik ko yih dikháná cháhiye, ki us ne apná roz ká sabaq khúb yád kar liyá hai; us ne Dáktar Sáhib ko pakar-kar, zabardastí mez par litáyá; qaríb thá, ki chír phár ke hunar dikhlae, magar khair húí, ki chand-log Dáktar Sáhib ke ghul o shor se, imdád ko pahunch gae; aur un ko sahíh wa salámat un ke shágird i rashíd wa saíd ke háth se najat dí.

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THE

ROMAN-URDÚ JOURNAL.

To advocate the use of the Roman Alphabet in Oriental Languages.

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No. 6 November 1878.

Proceedings of the Monthly Meeting of the Roman-Urdú Society, held at the Lahore College, on the 26th October 1878.

MAJOR HOLROYD IN THE CHAIR.

1. The October number of the Journal was laid before the Meeting, also several publications received from Sir Charles Trevelyan.

2. Letters were read from Sir Charles Trevelyan, Professor Monier Williams and Mr. Fredrick Drew, and also from Messrs. Allen and Co.

3. The question of admitting honorary members was brought forward, and it was decided that at present it would not be expedient to admit such members.

4. A paper entitled "The Education of Europeans in the Oriental Languages" was laid before the Meeting. It is published below.

THE EDUCATIONS OF EUROPEANS IN THE ORIENTAL LANGUAGES.

OUR opponents sometimes meet us with the taunt—"You wish to change the time-honored alphabets of India, merely to suit the convenience of a few thousand Europeans."

The taunt is a poor one. In the first place those who make it are extremely inconsistent in their own conduct. They complain of us for seeking to establish one legible and uniform charcter in the place of seventy or more illegible varieties of writing; while they themselves, without the slightest scruple, cover the country with purely English institutions, many of which could well be dispensed with, and they force the use of the English language in hundreds of cases where the vernacular of the country expressed in a legible character would be far more suitable.

But it is not our intention to press this *tu quoque* in the present issue of our Journal. We prefer to take our stand on the stronger and indeed unassailable ground that the education of Europeans in the vernaculars, and even in the classical languages of the country which they are called upon to govern, is a matter of extreme importance to the State and to the people of India. As a corollary to this, we maintain that a proposal which will facilitate the study of oriental languages by Europeans deserves the support of every well-wisher of India.

Do not misrepresent us. We are not advocating the use of the Roman alphabet *merely* to facilitate the learning of Eastern languages by Europeans. This is at best but a secondary object of the great work we have set before us. But it is *one* of the advantages, and by no means an unimportant one, of the reform we advocate.

Perhaps some of our opponents, while admitting our premisses thus far, will challenge our conclusion by denying what we assert to be a fact—the greater facility (to Europeans) of studying the Eastern languages through the Roman character. To these we would say :—"Have you ever made a fair trial of *both* systems? If not, you cannot

be considered competent judges." There are hundreds of Europeans who are better oriental scholars than we pretend to be, but let any one of these stand on one side of a table with a lithographed (or even a printed) copy of a book in the Persian character, and let us stand on the other side of the table with the same book correctly printed in the Roman character ; then let us see which of the two can read with greater fluency and correctness.

Leaving the controversy at this point, we proceed—for this is the object of our present article—to offer a few suggestions to those Europeans who may be willing to accept our guidance without challenging the principles on which it is founded.

Let us, however, remark that we are not offering suggestions to those who may wish to pass particular examinations. *They* are of course bound by the practice of the examinations themselves. The reform of the examination system is indeed one of the objects which our society has in view, but the advice which we give in the following paragraphs is not intended for candidates at this examination or at that, but generally for those Europeans who, from a conscientious desire to do their work in life well, or from a love of the languages themselves, are willing to study them without the incentive of examination rewards.

One fundamental distinction must be accepted at the outset. There is a marked difference between a "Lower Standard" and a "Higher Standard" proficiency in all oriental languages. So far we agree with existing Examination Rules. One section of the European community in India may fairly be expected to acquire a thorough and scholarly knowledge of one or more of the Indian languages. From another section all that we can reasonably expect is

that they should be able to express themselves with tolerable fluency in matters of everyday life, and that they should be able to read with the aid of a Dictionary. The Higher Standard should be the aim of all who are connected with the Educational Department, of Missionaries, of Civil and Political Officers, and of those who devote themselves to the study of the languages from purely literary motives. The Lower Standard may be the aim of Officers and Men in European Regiments, of Merchants, of Railway Officials, of all temporary residents from the highest Officer of the State down to the tourist and the sportsman, and of all European ladies.

Now, addressing ourselves first to those whom we have described as "Lower Standard" students of Hindústání, we would say emphatically—"Do not waste your time in fruitless endeavours to acquire the colloquial through the vernacular characters. A knowledge of the Persian-Urdú alphabet is indeed a help (though not indispensable) to a correct use of the Roman-Urdú character; but an elementary knowledge is all that you need be anxious to acquire. Do not be misled by those who tell you that practice will make the Persian character as easy as the German or the Greek. The cases are not parallel. The German and Greek alphabets are indeed inferior to the Roman, but they share some of its advantages, and are infinitely superior to all varieties of oriental writing. Throw in your lot boldly with us. You cannot, it is true, acquire the languages of the East, any more than you can acquire Latin or French, without study. You cannot learn to read without constant reference to a Dictionary. You cannot learn to speak without daily practice. You cannot acquire a correct pronunciation without the aid of a native teacher. So far Roman-Urdú and Persian-Urdú are on a level, but by using the Roman alphabet you will get

over ten times the ground which would be possible with the Persian character; and you will be able to do this with far less waste of mental and bodily energy. Procure first Holroyd's Táshíl-ul-kalám, Forbe's Manual, Forbe's small Roman-Urdú Dictionary, and one of the small English and Urdú Dictionaries which are sold at the Government Depôt at Lahore. As your reading books, get a copy of the New Testament (or if you prefer it, of the whole Bible), a copy of the Bágh-o-Bahár, and a copy of the Pilgrim's Progress, all in Roman-Urdú. We hope soon to add to the list of reading books from which a selection may be made, but at present these suggest themselves as the most suitable. The Romanized editions of the Bágh-o-Bahár and the Pilgrim's Progress are convenient and portable books, the former having a vocabulary attached to it for the beginner's assistance. There is one edition of the New Testament which gives the English and Urdú in parallel columns. It may be well to use this at times, though reference to the English ought not to interfere with the use of the Dictionary. We may here remark that there are many instances on record of men who have become accomplished linguists solely by the study of the Bible in the languages which they were learning. The previous familiarity with its contents, which most Europeans may be supposed to possess, facilitates the acquisition of foreign words, and at the same time does not tend—as the use of a translation sometimes does—to foster habits of indolence and inattention.

While suggesting these text books and manuals as sufficient for those who aim only at a Lower Standard of proficiency in Hindústání, we do not advise them to dispense with the oral instruction of a munshí. Here, however, the learner may find a difficulty. There are at present very few professional munshís who have been accustomed to teach Roman-

Urdú. But this difficulty may be overcome by a little perseverance. Those whom we are addressing will presumably employ tutors who have some knowledge of English. If they will also insist on a knowledge of Roman-Urdú as a necessary qualification, and will turn a deaf ear to the counsel which munshís will give them to study the Persian character, they will soon find their demand produce a supply. Moreover, it is possible to utilize the assistance of a munshí even though he should be ignorant of the Roman character. The student can read his own text-book, while the munshí listens, explains the meaning of the passage, and corrects his pupil's pronunciation. At the same time it is obvious that a munshí who has not studied Roman-Urdú will have some difficulty in correcting his pupil orthography, unless the latter is familiar with the names of the Persian letters. It is therefore an advantage, even for those whom we have designated "Lower Standard" students, to acquire a knowledge of the Persian alphabet and an elementary acquaintance with the character of Persian writing.

Now as to pronunciation. It is sometimes asserted that the use of the Roman character will vitiate a learner's pronunciation. We deny this. Of course the *chaotic* representation of Indian words in the Roman character *does* vitiate the pronunciation. But these corrupters of the language, the men who write Cabool for Kábul, and whose predecessors converted Surájuddaula into "Sir Roger Dowler," are not supporters of the Romanizing movement. They are among its bitter opponents, and with good reason, for they know that they must learn to spell before they can write Roman-Urdú.

Confining our remarks then to the Jonesian system of transliteration, we say that a European who learns Hindús-

tánî solely or chiefly through it, is more likely (other things being equal) to acquire a correct pronunciation than one who learns solely or chiefly through the Persian. There are some Missionaries who have studied chiefly through the Roman character, to whose correct pronunciation we might appeal in support of this assertion. Those letters which have an unfamiliar sound,—ain and ghain, qáf, he and khe, the cerebrals and the aspirated consonants,—must be distinctly printed; but if this be done, they are more easily recognised in the Roman character than in Persian. Correct spelling is—with most men not born in the country—an essential to correct pronunciation, and the student who learns through the Roman character on the Jonesian system is more likely to spell correctly than he who trusts to the indistinct and illegible Persian.

We have hitherto been addressing those who are new to the country and its language, and whose object we suppose it to be to acquire a knowledge of the colloquial sufficient for practical purposes, without any pretence to scholarship or literary proficiency.

We now turn to those of our readers who *do* seek literary proficiency in the oriental languages, to those whom we designate "Higher Standard" students. In addressing these we have no right, and we have no wish to assume an "ex cathedrâ" tone. There are many men in the country, and out of it, who were oriental scholars before we knew the difference between "álif" and "be." There are others who are flushed with recent examination triumphs, and who enjoy all the advantages of the "latest from school."

Still, to one and all of these we offer a few suggestions, which we trust they will take in good part.

We do not pretend that a "Higher Standard" student

can master the oriental languages without studying the characters in which they are written. The time may come—indeed we are sure that it *will* come—when students of Persian and Sanskrit will acquire a scholarly knowledge of those languages without studying manuscripts and lithographs, just as a classical scholar becomes proficient in Latin and Greek without studying rolls of papyrus or tablets of wax. But the day when this will be possible is still distant. The oriental classics have not yet been transliterated; the opponents of transliteration still control our system of tuition and examination; and the "shikasta" still reigns in our Government Courts. The study of the native characters is therefore at present unavoidable where the student wishes to become a proficient oriental scholar.

But we maintain that the Roman character may with advantage be used to a much greater extent than it has been hitherto, even by those who devote a portion of their time to the study of the oriental classics in their present form. The advantage of using the Roman character in Dictionaries will be partially admitted by all. In a future issue of this Journal we hope to point out the help which Sanskrit scholarship has gained from the extensive use of the Roman character in Monier Williams' Dictionary. As to Urdú and Persian, there are not many Europeans who will pretend that the "Ghiyás-ul-Lughát" and the "Farhang-i-Rashídí" are as convenient for reference as "Forbes" and "Richardson."

Again, most Europeans will, we imagine, admit that the Roman character is more convenient than the Persian for pocket memoranda and manuscript vocabularies, such as industrious students like to keep for their own instruction.

But there are other uses to which the Roman character might with advantage be put. We have often wished for a

native Urdú or Persian Grammar, expressing all the distinctions and technicalities of Persian accidence and syntax *in oriental terms*. Such Grammars exist in the Persian character, but the difficulty of reference is so great that they are practically useless to ordinary Europeans. There are of course the Grammars of oriental languages, which have been prepared by Europeans themselves or from an European stand-point, but we are now asking for an elaborate Grammar from a *Native* scholars stand-point, and yet we wish it to be provided with every conceivable aid which the printer and the book-binder can give to facilitate daily reference.

Would not such a Grammar be appreciated by all who are interested in Persian scholarship? If the funds of our infant Society permit it, or if we can get funds for the purpose from the Punjab Government, or from the Senate of the Punjab University, we shall regard the publication of a series of such transliterated Grammars as one of our earliest duties.

We might easily glide from this point to the consideration of other educational works and of oriental literature generally, and might show that in every branch of oriental study the use of the Roman character would augment our facilities for oriental scholarship ten-fold; but in our present article we must restrict ourselves to practical advice such as our readers may act upon at once, without waiting for the realization of dreams.

We proceed therefore to offer a decidedly practical suggestion to our "Higher Standard" students, especially to those of them who have youth on their side, and who wish to prosecute their oriental studies with zeal. We say to them—"Have you ever tried the transliteration or the combined translation and transliteration of a book as a means of improving your own knowledge of the language? If not,

make the experiment, and you will not regret having done so. Transliterate one of the oriental classics, or translate some suitable English work into Roman-Urdú for the benefit of the Roman-Urdú Society. Our funds will not suffice to publish all such works for you, but we may be able to purchase a certain number of copies where we cannot undertake the total cost of publication."

We speak from experience when we say that there is no exercise more useful or more pleasant than this for the student of an oriental language. If your work is merely transliteration, we would say.—"Do not take the labor of preparing the first draft of your transliterated manuscript yourself. Why should you waste your time, which is worth from Rs. 500 to Rs. 1,000 a month, on work which a munshí will do for you at Rs. 15. Select a munshí who has some knowledge of the Roman alphabet. Determine for yourself certain moot points of detail regarding which the practice of Roman-Urdú writers is not quite uniform. Then explain the system of transliteration to your munshí. He will learn to write fairly well in a fortnight. Provide him with blank books for the manuscript. Insist on his writing his words with intervals between them, and his lines with a wide space for interlinear correction. As the manuscript is intended for the Press, it must be written on one side only. Of course the work will require some supervision while in the hands of the munshí, but your systematic revision of the whole manuscript may be deferred till the munshí has completed his transliteration, and till you yourself have leisure to spare.

Then, it is true, you will have a considerable amount of labor before you. You must read the Romanised manuscript through sentence by sentence. Unless your munshí be an

exceptionally good one, you will find numerous errors and inconsistencies in his work. His orthography, his punctuations, his division into sentences and paragraphs, his use of capital letters and of italics, will all require improvement. As you proceed with your revision you may not unfrequently find it necessary to consult the original Persian, to search for words in some authoritative Dictionary, and at times to take the advice of native scholars, but all this will be pleasant and improving work. It will be more difficult than correcting an English manuscript for the press, but it will be work of somewhat the same kind. With every sentence that you revise your knowledge of the language will increase, and at the end of your labor you will have the satisfaction of knowing that you have added something to the worlds literary store.

Now, in conclusion, let us add a word about the Kachahrí shikasta. It may seem paradoxical to say so, but we maintain that *the kachahrí shikasta could best be studied by a young European through the medium of the Roman Alphabet.* The secret of success in reading the shikasta is to know the ordinary kachahri language, and especially expressions of frequent occurrence, thoroughly well. Let a book, or a series of books, be prepared containing transliterations of vernacular records of all kinds and of every stage. Let there be a civil suit record, a criminal record, a police record, a miscellaneous or public works record, and a series of settlement papers, all in the Roman character. Set your candidate to work on these until he has mastered the vocabulary and the mannerism of the vernacular office, and THEN give him the shikasta itself.

Our present paper has grown to such dimensions that we must postpone some remarks which we had proposed to make

regarding Panjábí and Pashtú to a future issue. It is obvious that most of our arguments apply with even greater force to languages which are purely colloquial than to those which are literary as well.

Editorial Notes.

Our last number contained letters from Professor Monier Williams and Mr. Fred. Drew. In our present number we publish two letters, which one of our Secretaries has received from Sir Charles Trevelyan on the subject of the Society's work.

It will be seen from the Report of our monthly Meeting that our Society has decided not to elect honorary members at present. Some of our members, who were anxious to secure the co-operation of the Missionary body, thought that this might best be done by admitting them as honorary members. But the more general opinion appears to be that it would not be expedient to admit any section of the community on exceptional terms. The rate of subscription has purposely been kept low, so that we may secure the support of all classes, whether European or Native. The first object of our Society is to rouse public interest in the subject of transliteration, and to offer in its own list of members an index of the extent to which that interest is felt. The small subscription which is required from members is, at any rate, a guarantee that our list of supporters is a real, not a fictitious one.

Although it has been decided not to elect honorary members, we wish it to be understood that we are most anxious to secure the co-operation of the Missionary body on the ordinary terms of membership. The Missionaries have

hitherto been the principal supporters of the Roman-Urdú movement. We gratefully acknowledge our obligations to them in this respect. The great majority of them, so far as Northern India is concerned, accept the principle of our Society, and many of them could bring to our assistance the pens of skilled Roman-Urdú writers. Our Society does not wish to identify itself with Christian propagandism, or to rouse the antagonism of other religions, but on the other hand, we can assure the Missionaries that the views they hold, and the work in which they are engaged, will always be regarded by us with respect.

There is a common ground of morality—expressed in six out of the ten Commandments—which is accepted by Hindús and Muhammadans as well as by ourselves, and we believe that the leaders of the Hindú and Muhammadan community would be grateful for any educational reform in which more stress could be laid on this branch of education than has been done hitherto. Here then we have a common platform on which we may invite the co-operation of the Missionary body without descending to controversial topics.

Generally, the Missionaries have been foremost in every matter connected with the welfare of our Indian fellow-subjects. They have given us some of our best oriental scholars. They have taken the lead in English education. In times of pestilence and famine they have been as zealous in the relief of Hindús and Muhammadans as in that of their own converts. We may then appeal to them to give their support to the Roman-Urdú Society whose work they admit to be a good one, though, as we have said, Christian propagandism is not a part of its programme.

The "Lawrence Gazette," a vernacular paper published

at Merath (anglice "Meerut") contains a long notice of Kábul affairs from verbal information given by a Kábulí fruit-seller. The information, though obviously fictitious in some respects, has in the main an air of truth about it. It would however scarcely be worth our while to transliterate the whole article. A few particulars may be noted for the information of our readers. The merchant left Kábul on the 20th Ramzán, arriving at Pesháwar on the last Friday of that month. Before his departure a proclamation had been issued by the Amír prohibiting the departure of the káfilas for India, but the merchant, though not allowed to bring his káfila, received permission to go alone to recover items which were outstanding to him in India from last years account. He was repeatedly searched on the road lest he should be the bearer of some secret correspondence. The movements of troops towards Alí Masjíd had just commenced when the merchant left.

According to his statement Russian emissaries have been coming to Kábul for four or five years past, though this is the first time that they have remained for any length of time there.

The merchant says that the pay of the Amír's troops had been ten or eleven months in arrear, but a partial payment was made just before he left.

The people generally are said to be dissatisfied with the Amír's policy. They had frequently petitioned for the release of Yaqúb Khán, but up to the time of the merchants departure he was still in prison. The hope of the people was that political events—whether through the agency of the Indian Government or through that of Russia—would lead to the deposition of Sher Alí in favor of Yaqúb Khán.

The Audh "Punch" of 8th October contains a cartoon depicting England, Russia and Kábul. Kábul is represented as a dumb figure holding a drawn sword, while Russia stands behind, hidden from view, pulling the ropes which move the figures limbs. England is represented as "John Bull," in military uniform, reading the report of the Amír's refusal to receive Sir Neville Chamberlain's mission. Underneath is written a couplet which appears to have been borrowed from some Urdú poet—

"Káth ko kab yih salíqa thá jafá—kárí men?

"Koí mashúq hai is parda i zangárí men!

together with a quotation from one of the English papers—

"It is Russia, not Kábul, with whom we are really dealing."

A vernacular comic paper has been started at Lahor under the title "Akhbáron ke qibla-gáh i Láhaur" or "Punjáb Panch." The former of these titles gives the current Muhammadan year (1295) by "abjad" reckoning.

The Constantinople "Akhtar" of 5th September contains an article entitled "Sadma i dígar bar daulat i Usmánía" in which it condemns the policy of the English Government in occupying Cyprus.

The extent to which English words are forcing their way into the Indian vernaculars is remarkable. Every year, nay every month and week, their number increases. Various influences, proceeding from different quarters, tend to produce this result. One class of words is imported by kachahrí munshís and vakíls from the phraseology of English law; another class is introduced by native doctors and medical

students from the technicalities of medical science; native officials on the Railway use a third jargon which is often unintelligible in the Persian character; while domestic servants, camp-followers, and other sections of the native community in the lower ranks of life add a flavoring of Cockney vulgarity to their own corruptions of Hindústání.

This change in the vernaculars of India cannot be avoided. In many respects it is an obvious advantage, for it widens the field of native thought and familiarizes orientals with the countless products of western civilization. But although the change cannot be resisted and need not in itself be regretted, *it requires to be guided.* This guidance can only be given by the co-operation of educated Europeans and of educated Natives on a common ground, and that common ground is to be found in the Roman character. As it is, Europeans—even those who profess to be oriental scholars—cannot afford the time to trace each foreign word as it forces its way into the vernacular writings of the day, and neither European nor Native scholars can ever get a *comprehensive* view of even a small section of the written language. Give us a vernacular book in the Roman character and we will engage to note, amend and (if necessary) remove every English word in the course of a few minutes. Give us the same book in the Persian character and this result will only be obtained after weeks of exhausting labor and distressing doubt. Adopt the Roman character, and a healthy criticism, *founded on a general consensus of educated opinion and taste*—a criticism altogether different from the carping and cavilling spirit which at present passes for criticism in oriental scholarship—will determine for those interested what English words are to be accepted, when they may be used, and how far their spelling may or may not be modified to suit the phone-

tic system and the genius of the adopting language. As Mr. Drew remarks, the adoption of the Roman character will lead to this important result that "the rough polype-like swallowing" which at present characterizes the acquisition of English words, will "give way to a healthy assimilation."

The remarks which we have just made with reference to the acquisition of foreign words generally, apply with special force to the use of "proper names." These necessarily swarm in the vernacular papers as they do in all European newspapers. In most Indian vernacular papers an attempt is made to represent the "proper name," whatever it may be, according to the English pronunciation. On the other hand, in the "Akhtar," a Persian newspaper published at Constantinople, to which we have already drawn our readers attention, European names generally, though not by any means uniformly, appear in their French dress. It is noteworthy that the vernacular orthography even of *oriental* names is being gradually affected by the corrupt spelling of English writers. We have instances of this in two names which are just now in most people's mouths, "Quetta" and "Cyprus." We believe we are right in saying that the so-called "Quetta" is properly the Persian "Qitaa." At any rate we have seen it written in this way. Now, however, the Lahore editors more frequently spell it "Kwetta" to suit the English pronunciation. So again the Persian "Akhtar" calls Cyprus "Qubrís" or "Qabrís," but our Lahore contemporaries boldly speak of the island as "Saipras" according to our pronunciation. It would be easy to give other instances of changes of this kind in vernacular orthography. Upon the whole, such changes may be welcomed rather than condemned. In any case we cannot blame the vernacular editors

for their inconsistencies in this respect. No man, English or Native, can carry a whole Gazetteer in his head at once. There are no Gazetteers, or similar works of Geographical reference worth mentioning, in the vernacular, and if there were it would be impossible to find proper names in them, or to read such names when found. So the editors are compelled to devise their own spelling as well as they can from the English, and as those English writers who have not accepted the Jonesian system of transliteration spell oriental names without any regard to oriental orthography, the unfortunate Native editor who borrows his information from them must make a guess at the spelling most likely to convey the ordinary English pronunciation.

This question of proper names leads us to notice what may be considered a defect in Roman-Urdú writing and printing, which ought to be remedied before any extensive plan of transliteration is carried out. It is admitted that European and especially English proper names are becoming every day more common in vernacular writing, and it will also be admitted by all reasonable men that *such* words, at any rate, can be better expressed in the Roman character than in the Persian. But then a difficulty arises. The spelling of many of such words is not phonetic. How are these words to be treated? Are they to retain their unphonetic orthograpy, or to change their spelling to suit their pronunciation? To this question the answer would seem to be, that wherever the names have become thoroughly assimilated so that the general consensus of educated opinion and taste will allow a change of orthography so far as the native vernaculars are concerned, this will be the preferable course to take. For instance, in a text book of geography intended for the use of Native schools, it might be expedient to spell

"London" "Landan," as it is already spelt in the Persian character. But it is obvious that proper names of this kind must frequently appear in Roman-Urdú writing in their original un-phonetic dress. Especially must this be the case with the names of living persons. As J. P. remarked in one of his letters to the "Civil and Military," it would scarcely be gratifying to "Messrs. Brown, Jónes and Snooks" to see their names written in Roman-Urdú as "Sáhíbán Brún, Junis aur Isnukis."

Well, to meet this difficulty, all that is necessary is to adopt some printers device, some typographical mark to put the Native reader on his guard that the word before him is a foreign word not governed by the ordinary phonetic rules. What shall this mark be? We shall be glad if our readers will offer any suggestion that may occur to them.

We have two such devices ready for use in "italics" and "inverted commas," and hitherto Roman-Urdú writers have made use of these devices in this way, though not uniformly or consistently. It would however be better to have some *more distinctive* mark not already appropriated to other purposes. At present we are inclined to advocate the use of a line *over* the name in manuscript, and the use of *small capitals* in print. Where necessary the phonetic spelling might be added in brackets. Thus, the English name "Cholmondely" might appear in Roman-Urdú as "CHOLMONDELY (YANI CHAMLI"), the French name "Garnier de Cassagnac" as "GARNIER DE CASSAGNAC (YANI GARNIE DA KASSANYAK)", the Italian "Guicciardini" as "GUICCIARDINI" (YANI GWICHARDINI).

We reprint an article which appeared in the "Pioneer" of October the 21st. It will be seen from this that the "Pioneer," as well as the "Civil and Military Gazette," gives its support to the movement we have inaugurated. We are confident that the adhesion of the whole Anglo-Indian press is only a question of time.

Urdu and Roman letters.

The Punjab is evidently the country of educational progress. It is only the other day that Lahore began to rejoice in its Eistedafodd, where native bards should assemble and ring changes on the limited stock of conventional images, which make up what is called Eastern poetry. Now we have a movement betokening no less intellectual activity, though hardly in the same direction. Four months ago, the first number of the Roman-Urdu journal issued from one of the presses of the old Sikh capital. The journal is the voice of a society bearing the same name, which has undertaken the task of supplanting the Persian and Hindi by the Roman character, in newspapers, in books, and in the courts of law. So far as one can judge from the Society's proceedings, this revolution is to be effected by extensive correspondence. The war correspondence of the *Daily News* does not appear to the ordinary observer to have any obvious relation with Roman-Urdu; but the Society contrives to make a point by asking whether Mr. Forbes's letters would have been equally intelligible "if the Persian character had been that of telegraphy." A critic objects that the natural movement of the right hand is from right to left, as in Persian writing. The Editor gravely reminds him that on reaching the end of a line, the writer has to carry his hand back again. It is more encouraging to learn that the Punjab has already one

Roman-Urdu newspaper, and that another is about to be started. The Society may fairly be congratulated on this fact, as well as on the boldness with which it publishes adverse opinions in its own journal. The contents of the September number, indeed, are for the most part hostile criticism. But with a good cause, and such ingenuity as has been exemplified above, a confident attitude is surely justifiable.

The opponents of the Roman-Urdu method may be divided into two classes. There are the old Indians, who are wedded to the present fashion of conducting official business. Then there are the thorough-going Orientalists, to whom the languages and civilisation of the East are things admirable in themselves. The former party possess an incalculable power of obstructiveness; the latter a great literary reputation; and between the two, the Roman-Urdu cause seems rather a desperate one. Yet there can be no question that it has common sense on its side. Nothing but inexorable necessity can justify a system under which ninety per cent of official records are undecipherable by the European rulers of the country. There was a time, of course, when no other plan was possible. Survivals from this ancient state of things may be traced occasionally even in our most modern legislation. Not to speak of the Board's circulars, are not the rules of the new Criminal Procedure Code, regarding the recording of evidence, based on the assumption that the vernacular record is the most trustworthy, and that judicial officers either cannot, or as a rule do not, take down anything in English except a brief memorandum of each witness's story? The logical inference would be that the superior courts should decide appeals on the vernacular record; a practice which obtains nowhere. No officer who sets any value on his time will consent to have read out to

him what he can read for himself. If legible Roman-Urdu were to take the place of the *shikasta* to-morrow, one certain result would be the saving of a great number of useless orders, given on mistaken or imperfect apprehension of cases. How many an interminable partition case would be settled at once, to everybody's satisfaction, if only the assistant collector could take the *misl* home and go through it there as he would an English file. At present the pergunnah clerk is master of the situation. The more he has to read, the greater the certainty that the sahib's thoughts will be a thousand leagues away before he gets to the end, so that it will naturally devolve upon him, the humble minister, to suggest some comfortable routine order which will save the trouble of a repetition of the dreary monologue, and will shelve the case for a month. This style of doing business has its charms for those who can reconcile themselves to it, like the old sessions judge who liked to lean back in his chair, and let the evidence, read out to him in the vernacular, produce a general effect upon his mind. But for work that shall be at once quick, accurate, and to the purpose, the present system of illegible *shikasta* reports is essentially ill adapted.

There are only two ways of effecting a remedy short of banishing the vernacular languages entirely from official records. One is, to insist upon a thorough acquaintance with the *shikasta* on the part of English officers; the other, to introduce the Roman character. Experience has long ago proved the first alternative to be an impossibility. The departmental examinations in all branches of the Government service require that the candidate shall be able to spell out an ordinary petition. Subsequent practice prevents him from losing this qualification, but not one man in twenty has

the time or the aptitude for carrying it beyond the most elementary stage. No district officer in India can afford to devote an hour every morning to perfecting himself in reading a character essentially barbarous. If the much-needed change is ever to be effected, it certainly will not be by making the European officer stoop to the level of his moonshee. As for the objections raised in hosts against the reverse process, many of them are of a purely fantastic character. Such, for instance, is the difficulty made about diacritical marks. In the vast majority of cases, these marks would not be needed at all ; and for the rest, a single mark would usually suffice to make the meaning clear. Less rapid penmanship would no doubt be made under the new system in the beginning ; but practice might confidently be expected to remove this disadvantage. The Persian character possesses no superiority over the English in this respect. An unquestionable criterion of the relative value of the two characters is to be found in the fact that while respectable Oriental scholars can rarely write the Persian letter with any grace, the veriest tyro of a Baboo can turn out page after page of penmanship like copy-book headings. Dr. Leitner, however, sees in this only the inferiority of the English alphabet. He dreads fatal injury to the vernacular languages, if a "foreign and poor" alphabet be substituted for their "rich indigenous ones." The Doctor is warranted in speaking with authority; but so eminent a philologist might have remembered that what has happened to inflexions must surely happen to alphabets also. The most extensively spoken language of the world is that which is least troubled with inflexions; and the usefulness of any language will always depend largely upon the facility of acquiring it. The nice distinction of sounds, which Dr. Leitner regards as such an admirable

feature of Urdu, is really so much superfluous labour; and if Englishmen persist, and will persist to the end of time, in ignoring these distinctions altogether, their conversation is nevertheless sufficiently intelligible to natives for all practical purposes. Indeed, the best speakers of Urdu among our countrymen are those who have the gift of going on fluently, in utter disregard of phonetic, and very often also of grammatical exigencies. Roman-Urdu would simply abridge the alphabet for the convenience of English readers. The Roman writing moonshee would still observe all the nice distinctions in reading over his record. But in truth Dr. Leitner's prepossessions in favour of the East leave him hardly a just judge on a question like the present. The introduction of the Roman character, he tells us, will be considered by the masses as an insidious attempt to upset their religion. We fancy we have heard the same thing said on two or three previous occasions. It has been the stock argument against reform in India any time these fifty years. If it were worth a button, this country should at the present day have no English education, no vernacular education on English methods, no native medical service, no vaccination, no measures against infanticide, no security for the life of the Hindu widow, no prohibition of self-immolation before Juggernath. The East, says Dr. Leitner, is the home now, as 3,000 years ago, of mental discipline, culture, and repose. There can be no manner of doubt about the repose,—which ill-mannered people call torpor,—but as for mental discipline and culture we fear that the East has yet to wait for its Mill and its Matthew Arnold.

The dispute between the *shikasta* and the Roman character, as a mere literary question, is no doubt interesting, but threatens to be rather long. If the Orientalists will wander

away to His Excellency the Persian Ambassador's Perso-Arabic type, and to the pertinent inquiry why we do not teach Romanised Greek in our schools, there can be no reason why the argument should not last till the end of all things. The practical aspect of the matter is of more importance. Local Governments have now the management of their own courts of law. Where shall we find one enlightened and consistent enough to undertake a reform outvying that made by Lord William Bentinck? An expression of will on the part of our rulers is all that is wanted. Let a fair term be allotted for winding up the wretched old Urdu-Persian concern, say, ten years or so; and meanwhile let the use of the Roman character be rationally encouraged. There will be no lack of competent writers at the end of the period. Nor would the legibility of vernacular records be the only advantage. An equally great blessing, immediately following from it, would be an efficient system of record-keeping. District work would be far more interesting, far less laborious, and far better and more quickly done, if the droning *peshkar* were superseded everywhere by neat Romanized files, bearing their own history on the face of them, written in no unknown character and needing no interpreter.

Correspondence.

8. Grosvenor Crescent,
6th September, 1878.

Dear Mr. T——,

Thanks for your letter—you have made a good commencement with your Roman-Urdu Society; and *this time*, I think, the object will be attained—not, of course, quickly, but by a gradual uninterrupted progression increasing in strength and volume as time goes on.

On the only point on which you asked me for information I wrote to Professor Monier Williams and enclose his answer. You and your colleague would do well to write on behalf of the Society to Professor Monier Williams, Dr. Rost, and every other person in England or on the continent of Europe who would be likely to furnish you with such information, asking for lists of Books in the oriental languages and Roman character, *with details of price, publisher, &c.*, so that you may compile a catalogue to be revised from time to time as new works are printed. The circulation of such a comprehensive list would encourage the movement by shewing at one point of view what is being done, often in quite unexpected quarters, and furnishing a medium of communication between those who have to sell, and those who wish to buy, such publications.

It is interesting to observe that the oldest and purest of the Vedas and the Hindústání Bible have been among the first works transliterated. This will place the Bible in the position it ought to hold, of a *popular classical work for all India;* and the less doctrinal and more moral parts of it upon which all must agree—the sermon on the Mount for instance—ought to be printed by the hundred of thousand.

Two things may reasonably be expected of the Government—that they should allow fair play among the different alphabetical systems by *permitting* the use of the Roman letters in the Courts and Offices of Government in common with other letters, and by providing for instruction in them in the Schools and Colleges subsidised by the Government *to the extent to which there is a demand for such instruction.* More than this, however, will be done when real attention is given to the subject. To give facility and confidence to the intercourse between Europeans and Natives may be said

to be the Alpha and Omega of Indian administration, and nothing would more conduce to this than to enable them to meet in the half-way house of the native language expressed in the European character. The simplicity of the means are as remarkable as the greatness of the result. The native subordinates in the Revenue, Judicial, Police, Public Works and other departments are, for the most part, familiar with the appearance and power of the Roman letters, and most of them know how to write in them, so that all that is really necessary is that they should be exercised for a few hours or days in writing their own language according to the system of notation which has been already prescribed for the names of native places and persons—and future candidates would, of course, come prepared.

I shall be proud to be a member of your Society, and will pay my subscription in advance (!) 100 rupees, £ 10, if you will tell me where to pay it. Pray send me your publications, and, if required, I can contribute more hereafter.

Believe me,

Sincerely yours,

C. E. TREVELYAN.

P. S.—On looking again at your letter, I see that there is still another point on which you ask me for information—the "Phonetic Spelling Society." I advise you to have nothing to say to it. It would only complicate and perplex your subject, and would raise a mass of prejudice against it—for, however correct they may be in theory, these reformers have undertaken an utterly impracticable task. Your business is *transliteration*, the simple substitution of one vocal sign for another. You have nothing to do with *alterations of spelling*. The spelling of the Indian languages is far

superior to ours, and requires no improvement from us. It is *already perfectly phonetic.*

C. E. T.

No. 2.

8th September 1878.

My Dear Mr. T———,

I send by book-post a copy of the "Sermon on the Mount" in Hindústání and English, with a Glossary at the end, which I printed for the use of the European soldiers at Madras. Among the other advantages of this system, it enables persons who have not been trained to overcome literary difficulties to enter at once upon the study of the native languages, and with the help of a few simple text-books *every European in every branch of administration whose duties bring him into communication with the people of the country* might be required to get a popular practical knowledge of their language. A neatly got up edition of the "Sermon on the Mount," however, sold at a very low figure, would have a much wider circulation than this. I will give ten pounds towards it if it should be undertaken.

I am glad to see that attention has been already directed to the importance of publishing a cheap popular Dictionary. The undertaking originated in a Dictionary (Mr. Thomson's humble English and Urdú Vocabulary), and, in the present intellectual stage of India, whoever furnishes such a key to unlock the languages of rulers and people, and place them in close relation to each other, will outstrip all competitors. The superiority of the Roman letters in *compactness, perspi-*

* We do not intend to identify our cause with that of the English Phonetic Spelling Society. We asked for its address thinking that it might sometimes discuss subjects which would be of interest to our readers.

Editors R. U. Society.

cuity and *economy*," is more decided in the getting up of a Dictionary than of any other book, which will be at once apparent if you consider what any Dictionary entirely in the Roman letters would swell to if the native portion were in the old characters—DeRozario's English, Bengáli and Hindústání, or Monier Williams' Sanskrit Dictionaries for instance. I assisted Mr. DeRozario with the Hindústání part of his Dictionary as far as the letter F; and, as I dare say the completed book is now difficult to be got, I send my copy of it. I also send the first part of an English Urdú and Hindi Dictionary by Mathurá Prasád Misr, but whether it was carried further I do not know.

The Dictionary now wanted is one *in English and Hindustaní only.* Major Holroyd knows that I mean by Hindústání, neither the high Court Persianised and Arabicised dialect, nor pure Prakit with every Persian and Arabic word excised; but *that language of the everyday life of towns which is equally understood in the country parts.* To explain my meaning more fully I will try to find for you the record of a discussion on this point which took place when I was President of the Board of Examiners at Calcutta. This is sent by book-post, and also other minutes and correspondence of which great use might be made now that the subject is *really to the front.* To be useful and popular, the Dictionary should be in two parts—English explained by Hindústání, and Hindústání explained by English, but, above all things, it should be *as brief and cheap as possible,* and should be based rather upon the pocket Dictionaries for Continental travel than upon Johnson. More elaborate works may be produced at leisure after this primary need has been satisfied. When your plan has been matured I will gladly contribute towards the expense.

Besides the catalogue of Roman letter works to which I alluded in my last, I would recommend your forming *a collection of the works themselves at Lahore as far as they can be got.* The study of comparative Philology will be facilitated in a very practical and interesting manner by reducing all the Indian languages to one standard and regarding them from one point of view. I believe I gave you a copy of the "Sermon on the Mount" in the four South-India languages. The Roman letters have taken root in the Garrow and Khasia hills, and I believe also in Upper Assam (Sadiya) where they were introduced by Mr. Brown, the American Missionary. You should also extend your inquiries to Java where the Dutch applied the Roman letters to the Malay language from an early period; and Maltese, which is entirely based upon Arabic, has always been so expressed. It would be well to have a few elementary books in Pashtú, for, under every system of policy, we are certain to have more to do with the Afghans. For merely philological purposes a short list of primary words and two or three selected passages, to be rendered into the local native language, suffice.

I will conclude with an observation which may be superfluous in the present advanced stage of the undertaking. When we began we provided separate equivalents for all the Nágari, Persian, and Arabic letters, even if they were identical in sound, in order to meet the objections of gainsayers—but as time went on it was seen that this was unnecessary. It is enough that every separate sound should have its distinctive sign, and even so the tendency will be towards simplification. Arabic gutturals are already dropped in the popular Indian languages, and in *writing* many distinctive marks will be omitted as unnecessary for understanding what is written.

I look forward with interest to Mr. Dick's History of the Government, and your Robinson Crusoe. I shall also be glad to have Major Holroyd's Rasúm-i-Hind in its Roman toga.

Believe me,
Sincerely yours,
C. E. TREVELYAN.

NOTE.

The objects of this Journal, and of the Society with which it is connected, are explained by the series of Resolutions passed at the Meeting organising the Society, and by the Statement of Reasons, both of which were published in the first number of this Journal.

We ask all who are interested in the movement to give us their support. Those who may wish to join the Society are requested to send their names, with the subscriptions for the year, Rs. 5, to P. Scott, Esq., Secretary, *Roman-Urdu Society*, Lahore. Members will receive a copy of the Journal.

We also call attention to No. 6 of the Resolutions passed at the Meeting on the 25th May, and invite subscriptions to the "Transliteration Fund."

There are many sympathisers with the movement who have not yet sent in their names and subscriptions. We trust that they will now do so, and that they will also help us by canvassing for fresh numbers, and by circulating our Journal among both Europeans and Natives in the Stations, where they reside.

Contributions on any of the various subjects connected with transliteration, translation and education generally, are earnestly solicited from Members of the Society.

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THE

ROMAN-URDÚ JOURNAL.

To advocate the use of the Roman Alphabet in Oriental Languages.

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ROMAN-URDÚ JOURNAL.

No. 7 December 1878.

THE usual Monthly Meeting of our Society was held at the Lahore College on Saturday, the 30th November. The Secretaries' reply to the Akhbár-i-Anjuman was read to the Meeting.

Pandit Bhán Datt presented a paper in Hindí, entitled "Bhárat Búshan," on the subject of the Roman Alphabet. It will be noticed in a subsequent number of our Journal.

A Bill has been introduced into the Legislative Council to make better provision for recording evidence in the Central Provinces. The statement of objects and reasons contains the following paragraph :—

"The condition of the Central Provinces is somewhat peculiar as regards the languages used in the different local Courts. Hindí, Hindústání, Maráthí, Uriya and Telugu—languages widely differing from one another—are all in use in different Courts, and the Native Judges of the subordinate Courts are often unable to write fluently the language of the district in which they are employed." Apparently it is the practice in the Central Provinces for the Judge to take a note of the evidence of each witness in his own (the Judge's) language or in English, and this note takes the place of the double record (English *as well as* Vernacular) which is prepared in our Panjáb Courts.

Our readers have probably seen the report of the Proceedings of the Governor General's Council with regard to the Veruacular Press Act Amendment Bill. The distinction which has been drawn by the Vernacular Press Act is founded—perhaps unconsciously so far as its originators are concerned—on the principle which forms the basis of our Society's work, *viz.*, the principle that *the use of the Oriental characters is inconsistent with the higher phases of civilized life.* Some have been puzzled at the apparent inconsistency of a policy which has imposed special legislation on the vernacular press, while leaving the native editors of English newspapers as unshackled as their European rivals. In reality, the distinction, so far from being inconsistent, is one of primary importance. Whether it was expedient to impose restrictions on the vernacular press is of course a question regarding which different opinions may be entertained. But whatever our opinion may be as to this, we maintain that the gulf between journalism in the Roman character, and journalism in any of the Oriental characters, is so great that our legislators are justified in taking cognizance of it. The contents of an English newspaper are matter of public notoriety. Those of a vernacular newspaper are only known to the limited clique who spell out its mysterious symbols, and to those who receive their information through that limited clique without the power of verifying it. The contents of a newspaper in the printed Roman character are certain. They can be criticized and argued against, and if necessary the editor can be sued for libel or prosecuted for sedition without the possibility of his sheltering himself behind ambiguities and uncertainties of style. The English press is practically under a censorship of its own—the best of all censorships—that of "public opinion." On the other hand, the

grooves in which the vernacular press runs are too various and too narrow for any "public opinon" to develope under its influence. Let our native friends accept the Roman character, a character which is adapted for type-printing, and which may be read without the training of an "expert." We shall then take sides with them, and say that there is no good ground for special legislation in the case of the "Koh-i-Núr" or the "Panjábí" any more than there is in the case of the "Hindoo Patriot" and the "Indian Mirror."

In the course of his speech on the Vernacular Press Act Dr. Thornton referred to an absurd article which had appeared in one of the Delhi newspapers, the "Mihr-i-darakhshán."

"In the pages of this brilliant periodical there appeared in the month of July last an article the object of which is to prove the race-identity between the Hindú and the Englishman. This proposition, my Lord, is supported, is seriously supported, by the following arguments :—

"Argument the first.—'There is a tribe of people in Europe called the Dutch—Daksha is the name of one of the sons of Brahma.'

"Argument the second.—'In the Urdú language *Khatrín* means a woman of the *Khatri* caste—one of the wives of King Henry the Eighth of England was called Katherine.'

"Argument the third.—'Both Englishmen and Hindús—bathe daily.'

"Argument the fourth.—Both Englishmen and Hindús—eat pork. Báráh or *the hog* is the name of an incarnation of Vishnu ; and Bacon is a common name in England.'

"Argument the fifth.—'Englishwomen and Hindú women—wear petticoats.'

"And now comes an argument which our auther evidently considers (to use a a familiar phrase) the clincher. It is as follows :—'Some Hindús wear the Brahmanical thread—Englishmen wear braces.'

Dr. Thornton quoted this absurd vernacular article "to give the public some idea of the stage of mental development at which the mass of our population has arrived."

To appreciate the full import of the preceding paragraphs we must remember that the writers and readers of this nonsense are necessarily "munshis," that is to say, are supposed to be *educated* men. There are un-educated men in all countries, but we ask—can a parallel be found to the "mental development" (?) which these extracts indicate, among the *literary* class of any nation which uses the Roman alphabet ?

Native Society at Lahore has suffered a loss in the death of Pandit Jowála Náth, who was probably known to most of our readers. Our own acquaintance with him was not of many months standing, but that acquaintance, short though it was, justified us in regarding him as one of the most intelligent native gentlemen in the Province. His death was remarkably sudden.

The death of another Panjáb celebrity, Díwán Jowála Sahái, Prime Minister or Ex-Prime Minister of Kashmír, has also occurred since our last issue.

The Journal of the National Indian Association has published two articles on the Roman alphabet by Mr.

Frederic Pincott. We hope to publish these with some notes of our own.

The subject has also been noticed (though adversely) by the Athenæum and by Saunders' Irish Daily News.

The Overland Mail of November 8th, under the heading "Literary, Artistic and Scientific," favors us with the following information :—

"It is said that Shere Alí has some pretensions to be a man of letters, as he has translated "Robinson Crusoe" from the Urdú into Persian." Evidently the writer in the Overland Mail has confounded "Amír Sher Alí" with "Munshí Sher Alí" the translator of "Robinson Crusoe," whose work has been romanized and edited by a member of our Society.

The cartoons of the "Audh Panch," though roughly executed, show considerable artistic skill. Some apparently are copied from "Fun" and the "Indian Charivari," but others appear to be original. In one of these England is represented as a Doctor offering medicine to Kábul with the words "Well, Amír! tum ko yih píná hogá," to which Kábul replies "Bábá! sáate taammul farmá!" In a second, the Czar and the Amír are seated in close converse behind a wall, while John Bull is overhearing their conversation—

CZAR.—"Shimla ke elchí se tum, yár! muláqát hí na karná!"

AMIR.—"Tum zimmawár hote ho? Bhalá, ham-ko rúpai se madad doge?"

CZAR.—"Wáh! yih kahne ki bát hai?"

ENGLAND.—"Achchhá, bachcha!"

In a third cartoon are representations of our "former" and of our "present" policy towards Kábul. In both cases John Bull is riding a donkey, but in one he is keeping the donkey at full speed by means of a "tobra" held in front of it and labelled "wazífa," while in the other he is belaboring the recalcitrant Neddy with a stick.

We publish in this number of our Journal our reply (in Roman-Urdú) to the article which appeared on that subject in the Akhbár-i-Anjuman-i-Punjáb, and which we republished in the Roman character in our issue for October.

We have sent a copy of our reply in the Persian character to the Editor of the Akhbár-i-Anjuman, who will doubtless give it a place in his own columns.

Khidmat men Sáhib Muhtamim i Akhbár-i-Anjuman-i-Panjáb.

MURATTIB SAHIB SALAMAT,

Ap ne apne akhbár men, ba taríkh 26 máh i Julái, chand wajúhát qalam-band farmái, jinká mazmún yih hai, ki huruf i Roman wáste zabán-háe Urdú, wa Fársí, waghaira qábil i amal-darámad nahín hain.

Ráqimán ká (jo "Roman-Urdú Society" ke Sikattar hain) yih iráda hai, ki apne chand kalimát, ba taur i jawáb tahrír karen; áp az ráh i mihrbání apne akhbár men darj farmáiye.

Awwal to yih shikáyat hai, ki áp ne, jaisá ki cháhiye thá, hamárí "Society" kí wajúhát ko nahín mutálaa kiyá. Albatta, itná qasúr hamára bhí hai, ki jo tazkara is mubáhasa

ká hamári "Society" ke akhbár men kiyá játá hai, wuh aksar Angrezí zabán men hotá hai. Lekin risála "Mr. Frederick Drew" Sáhib ká Urdú zabán men tarjuma kiyá gayá, balki Fársí hurúf men chhápá gayá. Pas, yih iltimás hai, ki áp us tarjuma ko khwáh Anjuman-i-Panjáb, khwáh Anjuman-i-Roman-Urdú ke daftar se mangwákar, babs wa hujjat sáhib mamdúh ke achchhí tarah se mutálaa karen. Insha-alláhu-taálá ham bhí apne akhbár men máh ba máh aur aur wajúhát Urdú zabán men chhápá karenge.

Bunyád hamáre dawá ke tín hain—

Awwal yih, ki gúnágún hurúf ká istiamál honá tamam dunyá men amúman aur is mulk i Hind men khusúsan ilm ko niháyat muzirr hai, balki ek báis bad-intizámi ká hai, ki us se ittihád wa ittifáq khalq-ulláh ke kam hote hain.

Doyam yih, ki aksar kutub i ilm wa hikmat jin par áj kal dunyá ká kám chaltá hai, Roman hurúf men chhapí húí maujúd hain; bazí to zaban i Angrezí men, bazí zaban i Fránsesí men, bazí aur aur zabánon men. Pas, hurúf i Roman ko mauqúf karná mumkin nahín hai. Aur logon ko cháhiye, ki Roman hurúf ko qabúl karen.

Siyum yih, ki hurúf i Roman apne shakl wa waza se ámm istiamál ke wáste ba nisbat aur hurúf ke bahut mufíd hain. Agar qalamí hurrúf ká muqábala kíjiye, tau bhí hurúf i Roman men, yih fáida hai, ki ek tifl jo zarra sá khwánda ho, unko parh-saktá hai, hálan ki Fársi-khwán bidún i istiamál i muháwara i daftar khatt i shikasta ko nahín parh-sakte hain; aur Hindí-khwán aisí mutafarriq tarík ke hain, ki ek shahr yá ek qaum ke log dúsre shahr yá dúsré qaum ká khatt nahín parh-sakte hain. Lekin asl husn wa khúbí Roman hurúf kí qalamí ibárat se nahín páí játí hai. Bhárí fáida hurúf i mazkúr ká yih hai, ki un ke

wáste ahaní chhápe kí riwáj muddat se járí hai, aur us par amal-darámad karna sahl hai, aur agar chhápí húi ibárat i Roman ká muqábala Fársí ibárat ke sath howe, to zarúr ibárat i Roman men suhúlat wa safái wa zudi is qadr hai, ki us ke mutálaa men samra dah-chand hásil hotá hai. Yih ham nahín kahte hain ki agar do ádmí ek-hí kitáb ek-hí waqt shurú karen (ek to hurúf i Fársí aur dúsrá hurúf i Roman men) to Roman parhnewála dah-chand jaldí parh-sakta hai. Yih bát nahín hai. Yih bhí ham nahín kahte hain, ki agar do ádmí ek hí mazmún nok i zabán yád karen, to aisá bahut farq ho. Lekin yih ham kahte hain, ki áp do ádmí líjiye jin kí aql ausat darja par ho, aur jo donon mihnat men mustaidd hon. Phir ek ádmí ko ek hazár kitáb i mamúlí supurd kíjiye, jinká khatt Roman ho aur chhápá áhiní ho, aur dúsre ádmi ko sirf ek sau kitáb i mamúlí ba hurúf i Fársí hawála kíjiye; phir in do ádmí ko hukm díjiye, ki apní apní kitáb parh len, aur unká mazmún achchhí tarah se samajh-ke, jo bát mufíd ho apne zihn men qáim karen, aur jo mufíd na ho apne zihn se radd karen. Natíja is imtihán ká yih hogá, ki bechára Fársí-khwán apní sau kitáb ke mutálaa men bil-kull khasta aur hairán hoga. Umed hai ki parhne se rah-jáegá, aur ágar bil-farz wuh apne kám ko khatm kare, táham mumkin nahín hai, ki wuh in sau kitábon ka mazmún is tarah se qáim-uz-zihn kare, ki har ek sukhan ba mújib i andáz wa wasf ke uske zihn men tásír kare,—sukhan i mufíd ziyáda, sukhan i be-fáida kam.

Bar-aks iske, Roman-khwán ko agar wájibi fursat díjáwe to kuchh mushkil nahín hai, ki wuh apní hazár kitáb parhe aur unká mazmún is tarah se qáim-uz-zihn kare, ki har ek kitáb kí ibárat jo kisí amr men mufíd ho, ba waqt i zarúrat kám áwe. Yaní, yih mumkin nahín hogá, ki wuh apní hazár kitáb ká mazmún har waqt kullí yád rakhe, lekin

itná yád hogá, ki jis waqt áp koi sawál us se karen, to kahdegá, ki "fulání kitáb dekhná cháhiye;" fauran us kitáb ko unwán se hí pahchán-ke táq se utár-legá, aur us-hí waqt báb wa safha wa satr ko barámad kar-ke jawáb degá ki "fulán lafz ke maní yih hai;" yá "fulání wáridát is taur par húí;" waghaira.

Al-qissa in hazár kitáb ká mazmún har waqt us ke kám men átá rahegá.

Gharaz ki mutálaa i ibárat i Roman ke wáste hikmat yá muháwara darkár nahín hai, jaisá ki ibárat i Fársí ke wáste cháhiye. Jaisá ki kháná, píná, baithná, uthná har kisí ko ásán hai, waisá hí chhápí húí ibárat i Roman ko parhná ásán hai. Chaubís huráf ko pahchánná cháhiye, aur bas. Agar koi shakhs ek dafaa harf-shinás ho-jáwe, to go bís baras tak parhne ka ittifáq na howe, táham bhúl nahín jawegá.

Khair, ziyáda daláil ba taur i bunyád apní dawá kí is waqt darkár nahín hain. Agar áp ziyáda daláil cháhen, to risála i "Mr. Drew" Sáhib parhiye, wa néz Akhbár i Roman-Urdú máh ba máh muláhaza kíjiye. Albatta jo iatiráz áp ne apne Akhbár men ba táríkh 26 máh i Julái darj farmáe, unká jawáb likhná is waqt ham par farz hai. Chunánchí áp ne sát iatiráz aláhida aláhida darj farmáe. Un ká jawáb us-hí silsila mēn dafaa-wár likhá játá hai. Ap nambar i shumár par tawajjuh farmá-kar, muqábala kíjiye.

I.—Ap jo kahte hain, ki "*munásibat*" Roman huráf men nahín pái játé hai, uská jawáb yih hai ki Roman huráf Hindí báton ke wáste Fársí huráf se bihtar hain. Alá-háza-l-qiyás huráf i Roman, wáste alfáz i Fársí ke Hindí huráf par fauq rakhte hain. Chunánchi, lafz i "zín" agar Roman men likhná cháhò to ásán hai, hálan-ki bechára Hindí-khwán "jín" likhegá. Alá-háza-l-qiyás agar áp "anuswára" yá

"nun i ghunna" ko likhná chahen, to Roman men mashhúr hidáyat hai ki ek nuqta "n" ke níche likhá jáwe, lekin Fársí-khwán yih tamíz nahín karte hain. Yih amr bhí qábil i zikr hai, ki imtiyáz i "marúf" wa "majhúl" Fársí "و" wá "ی" se nahín hotá hai, hálán-ki Roman men hamesha hotá hai. Yih bhi yád rakhná cháhiye, ki sad-há balki hazár-há alfáz i wiláyatí khás-o-ámm kí zabán men bole játe hain. Unkí nisbat áp kis tarah kah-sakte hain ki hurúf i Roman munásib nahín hain?

II.—Ap jo iatiráz farmáte hain, ki hurúf i Angrezí ba nisbat hurúf i Fársí kam hain, yih bát bil-kull ghalat hai. Asl men, hurúf i Fársí (iaráb chhorke) sirf athárah yá unnís hain. Hán, nuqta kí kamí wa beshí se ziyáda ban-játe hain; chunánchi is hikmat se "be" wa "pe", wa "te" wa "te" wa "*se*" ek dúsre se shinákht hote hain. Lekin Roman men bhí nuqta kí madad lí Játí haí; agar cháho, nuqta ke dene se sau hurúf ban-sakte hain.

III.—Ap jo khúd qabúl karte hain, ki istiamál i Roman-Urdú Yúrapín hukkám ko kisíqadr sahúlat ká báis hogá, to áp kis tarah yih natíja tahrír farmate hain, kí Yúrapín sáhibán Roman hurúf ke saháre par desí zabánon se na-wáqif ho-jáwenge! Ham kahte hain, ki dah-chand ziyáda parh-lenge, aur dah-chand ziyáda hifz bhí kar-lenge. Balki khás Fársí hurúf ke parhne men Roman ke istiamál se itná fáida hogá, ki jo shakhs awwalan ibárat aur muhawara se ba khúbí wáqif ho, wuh Fársí tahrír men bhí aql se khiyál kar-legá, ki fulán lafz hai yá fulání ibárat hone cháhiye.

IV.—Ham yih nahín chahte hain, ki ek muláżim i sarkár hamare intízam ke bais se mauqúf ho yá tanazzul páwe. Kachahrí men Farsí-khwánon kí zarurat muddat tak rahegí, balki yaqín hai, kí juzví amal-darámad hurúf i Fársí par ákhir i zamána tak hogá. Agar amla i daftar donon hurúf se

wáqif ho-jáwe, to us men kyá aib hai ? Ap yih na samjhen ki istiamál i ibárat i Roman mushkil hai. Albatta ibárat i Fársí, ibárat i Sanskrit, aur ibárat i Angrezí, agar kámil taur par likhí jawen, to mushkil hain. Lekin apní mádarí-zabán ko ba mújib i qáida i muqarrara Roman hurúf men naql karná mushkil nahín hai. Ap jo ishára farmáte hain, ki tazkira i huruf i Roman dar ín wilá na kiyá jáwe, ainda jo honá hogá so khúd ba khúd ho-jáwegá ; yih tajwíz dákhil i tez-fahmí nahín malúm hotí hai, dúr-andeshí bihtar hai.

V.—Dar báb sahúliyat parhne kí zikr peshtar kiy gaya, ki agar chhápí húí ibarat i Roman kí azmáyish kí jawe, to sahúliyat dah-chand páí jáegí. Imtihán jo áp cháhte hain, yih ham ko nihayat pasand hai. Is wáste wájib hai, ki ibárat i Roman sarkárí madrasaját men sikhláí jáwe, táki imtihán khátir-khwáh ho-jáwe.

Dar báb sahuliyat likhne kí, wájib hai, ki áp us chitthí ko parh-len, jo ham ne apne akhbár men, yaní máh i Sitambar ke risála men, taba kí. Do-bára likhná fazúl hai.

VI.—Ap farmáte hain, ki huruf i Roman das martaba ziyáda jagah lenge ba muqábala i huruf i Fársí. Agar áp chhápí húí ibárat i Roman ká muqábala karen, to yih iatiráz bil-kull ghalat malum hogá. Maslan, bayán "Mr. Drew" Sáhib ká, jo "Society of Arts" ke samhne sunáyá gayá, donon huruf men maujúd hai, yaní Angrezí wa Fársí. Ibárat i Angrezí ke wáste, (ibtidá se tá sukhan i ákhír "Sir Charles Trevelyan" Sáhib kí) 50 safha kharch húe ; ibárat i Fársí ke wáste, 68 safha. Hán agar qalmí ibárat ká muqábala howe, to zarúr Roman ke wáste ba nisbat Fársí kí kisíqadr, kághaz cháhiye, kis wáste kí Roman men safáí aur sihhat par ziyáda tawajjuh hotí hai ; iaráb ko likhná partá hai, alfáz aur sutúr kí darmiyán fásila chhorá játá hai. Warna, kuchh aisá farq nahín hai.

Yih bhí áp ko wázih ho, ki agar kisí waqt ziyáda zúdí ki zarúrat ho, yá yih zarúrat ho kí kághaz kam kharch howe to Roman-khwán ke wáste ek hikmat ho-sektí hai, jis ke wasíla se kátib zabán ke barábar likh-saktá hai, aur kághaz bahut kam sarf hotá hai. Is hikmat ko Angrezí men "short-hand" yá "stenography" kahte hain.

VII.—Andesha áp ká ke desí ulúm Roman hurúf ke istiamal se munhadim honge, bil-kull fazúl hai. Ap ko ba khúbí malúm haí, ki parhnewále do tarah ke hain. Baze shauq se parhte hain, baze tama se. Pas, jo tama se parhte hain, un ka kuchh thikáná nahin. Lekin aise logon ke parhne se desi ulúm ko kyá fáida hotá hai? Kyá! is men áp desí ulúm kí taraqqí dekhte hain, ki koi umedwár imtihán ke wáste Gulistán aur Bostán Fársí hurúf men parhe, phir imtihán ke bad phenk dewe! na, sáhib! Desí ulúm kí taraqqí un logon se hotí hai, jo shauq se parhte hain, aur jis qadr ziyáda ráh áp khol dewenge ki khass-o-ámm shauq se parhen, usí qadr ziyáda taraqqí hogí. Jab talak amal-darámad sirf Fársí hurúf par howe, tab talak desí ulúm ke wáste yih nuqs hai, ki ulúm i mazkúr ek madd i nazar men nahín áte hain. Maulví judá hotá hai, Pandit judá; aur jo log Maulví yá Pandit ban-játe hain, wuh bhí apne apne ilm ko kullí taur par nahín jánte hain, sirf ek juz jánte hain. Agar istiamál i hurúf i Roman aur riwáj i chhápa-khána i áhaní unke wáste járí ho, to umed hai ki apne ilm ká kull sámán ba taur i zakhíra har waqt apne pás rakhenge.

Is báb men (yaní dar báb i taraqqí i ulúm i desí), mumkin hai ki pachás, sau, bahsen hamárí taraf se pesh kí jáwen, lekin fursat nahín hai. Ap khúd ghaur karen.—Faqat.

Iatiráz jo áp ne ba nisbat tajwíz hamárí kí qalam-band farmáe zer i nazar áí. Sirf un tadbíron ká zikr rah-gayá,

jo áp ne khatt i shikasta kí qabáhat ke takhfíf ke wáste khúd pesh kín. Tadábír i mazkúr niháyat munásib hain, lekin natíja unká kuchh nahín hogá. Agar sirf khúsh-navís naukar rakhe jáwen, to minjumla i amla i Fársí fi-sadí nawwe bar-khást kiye jáwenge. Tajwíz áp kí, ki koí shakhs alá uhda-dár na ho, jo khúb Fársí-khwán na ho, ek liház se wájib hai, lekin desi múlázimán ká yih hál bhí hotá hai, ki baze munshígarí men hoshyár hain, magar intizám men ná-láiq, aur baze intizám men láiq hain, lekin munshígarí men ájiz. Roman-khwán ká hál is taur par nahín hotá hai. Inshá-pardází men farq hotá hai, lekin har koi apní mádarí-zabán ki kutub parhsaktá hai, aur har koí hasb i zarúrat apni munshígarí se kár-rawái kar saktá hai.

Ap farmáte hain, ki baze log aise náqis hote hain, ki na Angrezí ká muháwara hásil karte hain na Fársí ká, "unkí tahrír na to Urdú hí hoti hai, na Angrezí, mil milákar kuchh ajíb qism kí ho-játí hai." Ap ká iatiráz bajá hai ; pas, aise kam-zor aur zaéf logon ke wáste Roman ké tajwíz niháyat mufíd hai. In becháron ko ilm ke husúl ke wáste pahárí aur sangín ráh (misl i khatt i Fársí yá zabán i Angrezí) nahin dikhláná cháhiye, maidán ke rah se pahunchána cháhiye. Jo log mazbút aur zor-áwar hain, unke wáste ásán bát hai, ki donon ráh se wáqif hon, yaní Roman se wáqíf hon, wa níz aur inshà-pardázi sikhén, khwah Fársí ho, khwáh Angrezi, jaisá ki unkí khúshí aur raghbat ho.—Faqat.

Ziyáda likhná is waqt munásib nahen hai. Ap khud hamáré "Society" kí tajwíz par achchhí tarah se ghaur karen. Jo naí naí báten máh ba máh hamáre akhbár men chhápí jáwen, áp un par tawajjuh farmáiye, aur agar bil-farz hamáre akhbár men tarjuma na kiyá jáwe, áp itní madad

díjiye, ki gáh-be-gáh uská mázmún wáste nazirín i Akhbár-i-Anjuman-i-Panjáb apne parcha men darj framáiye.

"*Secretaries to the Roman-Urdú Society.*"

13*th November* 1878.

To

THE SECRETARIES OF THE ROMAN URDU-SOCIETY.

Reforms which involve a sudden change of habits may be good and necessary, but they cost an effort which is not to be desired for its own sake.

"Sweet are the uses of adversity," but adversity is not sweet apart from its uses. To substitute Roman-Urdú for the various systems of writing which exist in this country would, no doubt, be troublesome to large numbers of persons, and would be ruin to the old and middle aged of the Muharrir class. Indeed, the convenience of having a universal alphabet, and that one which has been adopted to the wants of the highest civilisation, would hardly be contested on the ground of principle, if it were not for the difficulty of the change.

There are, however, cases in which the advantages of Roman-Urdú are obvious, but in which, perhaps from want of attention to the subject, they have nevertheless been generally overlooked, not in your Journal certainly, but by the unthinking public; and it may be useful perhaps for one who feels the weight of such objections as those brought forward by Colonel Parsons to show that there is plenty of work for your Soceity, even if its programme is shorn of its more ambitious projects. First, there is the case of learners who attempt a strange language in a strange character. This necessitates spelling out every letter, instead of taking

in a word at a glance as we do when we read our language, or for the matter of that, Latin and French. The only reasons alleged for so absurd a waste of time are that a language has a character proper to it, and that if the character has to be learnt sooner or later, it is easier to learn it from the first. It is true, for example, that the Persianised Arabic writing has been modified to suit the Urdú language, and that the Roman character has not yet been thoroughly adapted to it, but the opinion that each language developes its own written character is contrary to fact. Writing, like languages, is developed no doubt, but, like languages, it can be and commonly is acquired. Many nations have borrowed their languages from others, but still more have borrowed their system of writing. All Mahomedan nations use the Arabic character, and most Europeans and Americans the Roman. As for the advantage of learning an oriental character simultaneously with the language, I am persuaded that it is not supported by experience. I should account for the opinion in this way. When people first learnt oriental languages they had no Romanized books of course, and of necessity used what first came to hand. The reason no longer exists, but as is so often the case in other things, the habit does. The question, however, is not only one of *learning* to read. Those of us who are tolerably familiar with the Persian character would take an hour to master the contents of an Urdú newspaper when we could read an English newspaper of the same size in ten minutes. A few pages of Roman-Urdú would not be disposed of so rapidly, but there would be a gain of half the time. But it is needless to say more on this point.

Again, take the case of a European Officer, who knows Urdú, transferred from Delhi to Lahore. He has to learn

Panjábi, and is very unnecessarily directed to study books in the Gurmukhi character. Now the Panjáb Musalmans always use the Persian character for the few books which are published in the Vernacular dialect, and the only reason why Gurmukhi is supposed to be the orthodox vehicle of Panjábi is because the Sikhs were of political importance when Europeans first came into the country. The case is parallel to that of Urdú and Hindi, which was ably explained in the last number of the Calcutta Review by the Reverend A. F. R. Hoerule. There is a colloquial language or dialect known as Panjábi which Hindús write in Gurmukhi with a preference for Urdú of Sanskrit origin, and which Musalmáns write in the Persian chatacter with a preference for Persian and Arabic terms, whenever the colloquial vocabulary is deficient.

The English Officer, however, who wants to learn Panjábi for practical purposes, and not merely to pass an examination, has need neither of Gurmukhi nor of the Persian character. He should have an elementary grammar with which he can compare the Urdú and Panjábi forms, a manual of conversations, and passages of easy narrative with a vocabulary, all in the Roman character. For want of a book of 200 pages upon a plan of this kind many Officers never learn Panjábi at all.

Another way in which the Roman character may be applied is, that European Officers should use it more commonly for writing orders or letters. No one can write without constant practice, and it serves little to have passed an examination ten years ago. Instead of employing a Muharrir as amanuensis it is often convenient to write a memorandum oneself, and when Roman-Urdú is more

generally current than it is at present, European Officers will, no doubt, find the advantage of writing with their own hands when the wording of a document is important.

I am myself in the habit of writing examination questions in Roman-Urdú, when it is not desirable to take a Muharrir into confidence; and I can imagine that a Police Officer might often be glad to correspond with his Inspectors without the assistance of his Amlah.

In short, without in any way displacing Persian-Urdu, there are countless ways of turning Roman-Urdú to account at no greater cost than that of habituating ourselves to it whenever we find it convenient.

C. PEARSON.

To

T. W. H. TOLBERT, Esq., C. S.,

Gujránwála.

NOTE.

The objects of this Journal, and of the Society with which it is connected, are explained by the series of Resolutions passed at the Meeting organising the Society, and by the Statement of Reasons, both of which were published in the first number of this Journal.

We ask all who are interested in the movement to give us their support. Those who may wish to join the Society are requested to send their names, with the subscriptions for the year, Rs. 5, to P. Scott, Esq., Secretary, *Roman-Urdu Society*, Lahore. Members will receive a copy of the Journal.

We also call attention to No. 6 of the Resolutions passed at the Meeting on the 25th May, and invite subscriptions to the "Transliteration Fund."

There are many sympathisers with the movement who have not yet sent in their names and subscriptions. We

trust that they will now do so, and that they will also help us by canvassing for fresh numbers, and by circulating our Journal among both Europeans and Natives in the Stations where they reside.

Contributions on any of the various subjects connected with trasliteration, translation and education generally earnestly solicited from Members of the Society.

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